

# Mind



# Matter.

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## SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

October 5th, M. S. 36.

FREDERICK MORELAND.  
(Dover, Delaware.)

Good AFTERNOON:—I am very much puzzled with my situation, but I suppose this is nothing more than making a visit and taking on physical conditions again for a short time. I have been necessitated to battle my way through many obstacles to reach even this brief experience. In the first place, I was a great physical sufferer, and relied entirely on some of the remedies for relief that men devised for that purpose; and in the second place I had my religious belief strong upon me, so that for a time I did not understand my true condition, and was not willing to be told the way to actually remedy my sufferings. But the most patient persons sometimes become disgusted with their misery, and I took it upon myself to search for relief in the best way possible. The obstacles to my finding it were the different opinions encountered—each one I consulted arguing that he or she knew best how to make me spiritually strong. But I could not feel satisfied with any of their views upon the subject; and I have found, by paying attention to the views of other spirits, yet holding on to my own identity, I grew stronger and better able to comprehend my own necessities. To-day I am testing the power I possess to influence humanity; and this has led me to think that some time, possibly, there may be an end to my physical ills and a remedy for all the sorrows of earth. I thank you for kindly noting my thoughts, for I feel as though this was my resurrection from all sorrows, and that it will give me the possibility of attaining to great knowledge. I will now retire and give some one else the opportunity to converse with you. My name is Frederick Moreland, Dover, Delaware.

[In this communication we have the testimony of a spirit to the fact that death does not end the suffering which spirits have had to undergo in their physical bodies. Here was a spirit who had been a great sufferer in his earth life, who, owing to his faith in physicians and ministers of religion, as his only competent advisers, had been compelled to endure the consequences that this ill-placed confidence, until forbearance from individual effort for relief drove him to do that which would have given him early relief—nothing less than the final assertion of his individuality. It is very evident that doctors of medicine are as much blind guides, in matters relating to the ills of the body, as are the clergy to the needs of the souls of men. There is matter enough in that one spirit communication to invite a volume of appreciative criticism.—Ed.]

CATHERINE MARTH.  
(Louisville, Ky.)

Really, I haven't been away! Ques. Away from where? Ans. Why, from the world; where did you suppose? [We supposed you meant away from the spirit world.] Well, the truth of the matter is, I did not fully understand I was a spirit until I got hold of some one else and began to talk, and that has given me new ideas about myself! For I have been going among people and talking to them, and they paid no attention to me, and I felt awfully cut up about it. Now I understand that they did not see me, for I had laid the substance that was visible to mortal eyes in the tomb, and the living part of me was invisible. There are a great many people in just the fix I was in. They go around among their friends talking to them, and telling them what to do, and for all the attention they receive, they might as well keep silent, until they learn to do as I am doing at the present time; and then I doubt very much whether people would pay much attention to what was said, particularly if they hadn't much confidence in a body before they made the change. But I guess it is all right; for I don't know that we need want to make people do as we want them to do, when they haven't anything in their favor towards accomplishing our desires. I am real glad to talk where I can be believed. If you have no objection, I'll send a good many along who seem to have been talking to the air. At one time I thought this was a new fangled notion—that is, talking through some one else—and I want every one out of the form and every one in it, to fully test this matter, so that there need be no further disturbance on account of the truth. My name is Catherine Marth. I lived a little way from Louisville, Kentucky. Do you know where that is? [Certainly.]

[Those who desire to understand the real philosophy of Spiritualism, will do well to give close attention to such communications as the foregoing. The great proportion of spirits who pass to the spirit state of life, are incapable of realizing that they have passed from the earthly condition in which they once lived, and spirits find it impossible to make them sensible of it. It is

only by returning and controlling a medium's organization that they can be made conscious of their changed condition. What could show to benevolent minds the necessity of mediums to effect the almost boundless work that remains to be done in the way of the instruction of spirits and mortals more clearly than such spirit communications as the above? Friends of Spiritualism, form your developing circles everywhere and aid in this grand work of human regeneration.—EDITOR.]

JACOB MAHAN.  
(Battle Creek, Mich.)

Well, how do you do? [We are well. How is it with you?] Well I guess I am doing about the best I can. I'll tell you the real truth about the matter. I didn't go out in a manner that would make me seem uncommon smart when I come back here; for I had a little too much spirits in me when I went out. They do tell me that I was crushed under some timber just through my own reckless conduct. But I can't say that I am particularly unhappy, nor am I very happy. The trouble seems to be that I am in a kind of unsettled condition. Some would say I hardly knew what it was about, or what it meant. But I've come here to leave all the spirits that didn't belong to me in the physical, and take up my own spirit and go on my way, seeking to do all the good I can. I'd like to tell you where I lived. My name is Jacob Mahan, and I lived at Battle Creek, Michigan.

[This frank and truthful spirit, although evidently of limited understanding, and addicted to drink, is in a better way of being useful to himself and his fellow spirit beings than those learned misleaders of their fellow-men, who would have consigned his soul to hell could they have had it in their power to do so. What a lesson for thought and reflection?—Ed.]

MARY MATHEW.  
(Lewisburgh, Pa.)

How do you do?—I've not prepared anything to say, and for this reason: I didn't believe I'd have the power to speak; but I find it is possible to use some one else to give those on earth an idea of our continued existence. I do not come here claiming to be in full sympathy with Spiritualism, for it is something entirely new to me. But if this is one of its principles, I am perfectly satisfied as far as I've gone; for in it I see an opportunity of doing a great deal of good. I should think that one solid communication would amount to more than all the mortal preaching that has ever been done, and would be the means of making people live truer and better lives than anything else could. For, when men and women learn that their departed dead, as they are called, have not departed, but watch with intense interest every act of their lives, they will feel a desire to do good instead of wrong, for they will want their loved ones to see that their purpose was to be just to themselves and others. And if an old church member can say this, and not lay any obstruction in the way of investigation, I should think that everybody would make the most of every opportunity to satisfy themselves in regard to the possibility of our presence with them. And my friend, I wish you great success in propagating this great truth, unpopular though it may be. It will be the means of revolutionizing society—making it possible for all humanity to be justly dealt with. My name is Mary Mathew, Lewisburgh, Pa.

[Thus one spirit convert to Spiritualism after another is being brought out of the bonds of Christian ignorance and prejudice, to be grand evangelists of truth to similarly enthralled spirits. Gloriously the work goes on. Weary not faint not! friends; we near the goal of universal happiness. Work! Work!! Work!!! The reward is nearer than you think.—Ed.]

JOHNNY WALTER.  
(A Boy Spirit—Fredericksburg, Va.)

If I'm right good, will you let me talk a little while? [Assuredly we will.] Cause I think maybe I could get big faster if I do like big folks. Now some of my folks say, "Johnny has gone to dwell with the angels." I hear them say so. I hain't an angel at all, and I hain't got no wings, and I'm Johnny all the time, with whole lots of nice things. But sometimes I think I'd like to be home all the time, even if they do say I've gone away. But the big men say I will learn enough to give ma and pa instruction when they come here. But I'm getting tired, and my name is Johnny Walter. I lived away off in Fredericksburg, Virginia. I ain't an angel. I'm a big boy. Ques. How old are you? Ans. I'm eight. I've got a grandpa that takes care of me, and his name is Simon. My father's name is Benjamin K. Grandpa says. I ain't no angel.

[There is more knowledge to be derived from the communication of that child spirit, in relation to the condition of children who pass to spirit life than can be found in all the theological works

that were ever written. Do our readers appreciate these spirit lessons as do we? If so they will labor to promulgate them as widely as possible.—ED.]

LEMUEL RINK.  
(Near Washington City, D. C.)

With your permission I would like to say a few words in regard to society as it is; for if I do not speak of a subject as it really is, it is not worth while to occupy time, when it could be better employed. I was always a keen observer, and in mingling with the world I found that the masses wished to represent themselves to be what their ideal of humanity should be. In doing this they sometimes failed to overcome serious defects. The motive that actuated almost all individuals is to please; but sometimes it leads to disastrous effects; for almost all the human family represent to the world anything but their real, true selves. This tendency, I may say, is the outgrowth of creeds; for all men hold up as a standard something beyond the possibility of humanity to rise to. There is not a clergyman who stands in the pulpit telling his congregation to live a perfect life, free from all the defects of humanity, but who knows in his own soul, the impossibility of any one in his congregation of living as he demands, or even for himself to do so. Yet, day after day, it is thundered into the ears of humanity, unless they do something that it is impossible for them to do, that they will lose caste, and society no longer recognize them as its members. Thus driven to desperation, they are prevented from living true natural lives, which it is so important that all should do. Remember that you are all human beings, possessing spirits that will be necessitated to battle for the rights of all, either under material or spiritual conditions. But the sooner the war is begun, the more perfect it will be. Down with all tyrants who would crush out independent individuality. Let all arm themselves with a firmness equal to being themselves, and the battle will be won. Lemuel Rink, from near Washington City, D. C. I was a farmer.

[Brethren! ye who feel that you need some one to lead and control your thoughts and actions, heed the ringing appeal of this spirit friend and brother. He speaks words of rare wisdom in a strain of natural eloquence that bespeaks the true sage and orator. According to fashion, we go wild over the teachings of Plato, Aristotle, and their philosophical successors of the distant past; but they were tyros in Spiritual knowledge compared with these selected spirit witnesses of our special circle.—ED.]

JANE LONG.  
(Wilkes-Barre, Pa.)

Good AFTERNOON:—I've staid away from here for some time, fearing that it was a confessional box, and I've just learned my mistake. I would call it a trial for life by the way it affects the different spirits that approach this medium. When they leave here they look as if they had been accosted of some fearful weight of anxiety, and the verdict "not guilty" given and nothing could afford them a brighter light of hope than their experience here seems to do. Now, I've been thinking for some time that people attach too much importance to their dead. They seem to bury all their faults, and all their good qualities are enshrined in their hearts. I want every one to understand that we do not change so much that we can hide our defects; but we carry them through with us, until we overcome them by our individual efforts. When any one returns and holds control of an organization, and claims to be an authority for all to follow, are they not manifesting some of the defects that characterized them when they were in their physical forms? For I claim that it is not for any of us, as spirits, to tell any one how they must do, or that we are authority for any one to obey. I am willing to confess they may have had wonderful opportunities, and from their experiences are able to advise others how to move, that they may escape some of the difficulties they have encountered; but it is not for them to destroy the individuality of any one, or to compel any one to go contrary to their innermost convictions. For that would be destroying the creative principle, making all identical individualities alike, and making no condition for the existence of the varieties of individual characteristics. But I believe that out of the diversity of thought, the greatest perfection is to be obtained. I am willing to represent myself as I am, giving others the same liberty. So far as I am able to assist in lifting the clouds from the brow of humanity, I will lend a willing hand; but I would not dare to stand responsible for any one but myself—feeling almost an inability to do that. My name is Jane Long, of Wilkes-Barre, Pa. I was a member of the church, [Baptist we understood her,] and for that reason I feared I might in coming here do something that would recognize the authority of the Pope of Rome. My Protestant prejudice would not allow me to do that.

[Here again we have a spirit communication that is replete with material for profitable study. It would be well for those who, as clergymen, are so willing to do the thinking for others, to heed what this spirit says about assuming the re-

sponsibility of the duty of others to do their own thinking.—ED.]

HENRY WARREN.  
(Buffalo, N. Y.)

Bless my soul! Is this the place I've been looking for? [Yes, we suppose so.] Well if it is, it is enough to confound the wise men of the East. I don't know what arrangement you'll make for the spirit of this organization, for I think my spirit is pretty well accommodated, in being able to take hold of the thread of life through the material instrument, and work out the principle of its use on a scientific basis. The germ that sustains an immortal spirit, is not always properly nourished, and when the time comes for a spirit to unlink itself from mortality, it is left in a condition worse than chaos; because its whole foundation has been mislaid, and it is left without the first principle of life, and through the laws of the inevitable it must gravitate to the physical, or come back to first principals, to gain a true individuality with a full realization of life. If you could comprehend the wonderful labor you are doing in giving us an opportunity to reach out and take up our life's mission, you would then realize the importance of your own life; for it is taking millions away from the errors of the past—giving them the first ray of light in the onward march—and we hope that the day may come when we can recompense you for the labor you have done under such fearful sacrifices. I bid you good bye. My name is Henry Warren, of Buffalo, N. Y.

ESTHER JESSUP.  
(Florence, Italy.)

I have taken the liberty to come here to place some things before the public, I think, in a true light, and one is this. What are people to do who did not live in the time when Spiritualism was understood, and who passed into spirit life when the conditions that are in existence to-day were not in existence? I go around among the world's inhabitants, and when I come among a class of people who have become liberal under their experiences, and who have laid aside old superstitious ideas, I look upon them with a feeling of relief, thinking surely that they will be able to understand and sympathize with us. I wait, and I find the majority have gained an idea in some way that because we belonged to church, and had but few opportunities of gaining knowledge of the truth, that we are to-day unable to sympathize with progressive minds, and keep ourselves clothed in darkness, determined to hold the rest of humanity in our position. And I am willing for the benefit of such people, to say that there are many who do not care to advance, and would be willing to hold all humanity to their particular forms of belief, simply for the sake of maintaining their power. But that class do not represent all spirits who have departed the earth life in ignorance. There are millions of them who are anxiously waiting an opportunity to control a human organization, and lay aside entirely all their corrupted views pertaining to the spirit life; but many of these are necessitated to do so from fear of being misunderstood. They cannot converse in a liberal way, but must take up their old forms of belief, and out of them weave a form of speech that will bring them in rapport with the things of the world-to-day. We have progressed in knowledge in various directions, but the realities and actualities of Spiritualism we are unacquainted with, on account of the mistaken opinion that exists among men, of our desire to destroy the real principles of truth. The only way you can judge of us is, by the various societies that exist to-day. You may go into any of these, and you will find there but few in each society who wish to make or mould others to go in the direction of their own thought. Out of that course you may gain some very important thoughts in regard to spirits who existed many centuries ago. The majority were led or ruled, instead of ruling themselves, and the avenue for these misdirected spirits to recover their lost individuality, is through an organization like this that I am using. When we think there is a possibility of our being taken for destroyers of the truth, we hesitate to take control, and wait until the minds of men can fully comprehend us. Now, it has been a long time since I used an organization, and I find it an effort to do so. I will give you my name, Esther Jessup, of Florence, Italy.

[We have no doubt but that this spirit speaks the truth in regard to the reluctance of spirits to confess the errors of their earthly education, and their fear that they will not be understood by their surviving friends of earth; but it is very evident that this reluctance is growing less, as a knowledge of the truth progresses among them. From the testimony of this spirit, the necessity of mediumistic organisms in the regeneration of misdirected spirits is made perfectly plain. The great need of the hour is, more mediums. There cannot be too many for the accomplishment of the great work that needs to be done.—ED.]

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

[Continued from the Eighth Page.]

consider the third Rama, his elder brother, as the eighth *Avatar* invested with an emanation of his divine radiance; and, in the principal *Sanskrit* dictionary, compiled about two thousand years ago, *Crishna, Vasudeva, Govinda*, and other names of the Shepherd God, are intermixed with epithets of *Narayan*, or the Divine Spirit.

\* \* \* \* \*

"But let us return to the action of *Crishna*; who was not less heroic, than lovely, and, when a boy, slew the terrible serpent *Catiya* with a number of giants and monsters; at a more advanced age, he put to death his cruel enemy *Cansa*, and, having taken under his protection the king *Yudhisthir* and the other *Pandus*, who had been grievously oppressed by the *Curus*, and their tyrannical chief, he kindled the war described in the great Epic Poem, entitled the *Mahabharata*, at the prosperous conclusion of which he returned to his heavenly seat in *Vaiconi-ha*, having left the instruction comprised in the *Gita* with his disconsolate friend *Arjun*, whose grandson became sovereign of India.

"In this picture it is impossible not to discover, at the first glance, the features of *Apollo*, surnamed *Nomios*, or the *Pastor*, in *Greece*; and *Opifer* in *Italy*; who fed the herds of *Admetus*, and slew the serpent *Python*. \* \* \* Col. Vallancy, whose learned inquiries into the ancient literature of *Ireland* are highly interesting, assures me, that *Crishna* in *Irish* means the *Sun*; and we find *Apollo* and *Sol* considered by the *Roman* poets as the same deity: I am inclined, indeed, to believe, that not only *Crishna* or *Vishnu*, but even *Brahma* and *Siva*, when united, and expressed by the mystical word *O M (A-U-M)*, were designed by the first idolaters to represent the solar fire."

Precious as time and space are to us, we cannot forego quoting at length the following extract from Sir William Jones's most pregnant discourse:

"There is no shadow of a foundation for an opinion, that *Moses* borrowed the first nine or ten chapters of *Genesis* from the literature of *Egypt*: still less can the adamantine pillars of our *Christian* faith be moved by the result of any debates on the comparative antiquity of the *Hindus* and *Egyptians*, or of any inquiries into the *Indian* Theology. Very respectable natives have assured me, that one or two missionaries have been absurd enough, in their zeal for the conversion of the *Gentiles*, to urge, 'that the *Hindus* were even now almost *Christians*, because their *Brahma*, *Vishnu*, and *Mathesa*, were no other than the *Christian* Trinity'; a sentence in which we can only doubt, whether folly, ignorance, or impiety predominates." [Is not that laughable? How much it reminds us of the frightened boy who, while passing through the woods, whistles to keep his courage up.—En.] The three powers, *Creative, Preservative, and Destructive*, which the *Hindus* express by the triliteral word *O M*, were grossly ascribed by the first idolators to the *heat, light, and flame* of their mistaken divinity, the *Sun*; and their wiser successors in the East, who perceived that the *Sun* was only a created thing, applied those powers to its creator; but the *Indian* Triad, and that of *Plato*, which he calls the Supreme Good, the Reason, and the Soul, are infinitely removed from the holiness and sublimity of the doctrine, which pious *Christians* have deduced from texts in the Gospel, though other *Christians*, as pious, openly profess their dissent from them. Each sect must be justified by its own faith and good intentions: this only I mean to inculcate, that the tenet of our church cannot without profaneness be compared with that of the *Hindus*, which has only an apparent resemblance to it, but a very different meaning. One singular fact, however, must not be suffered to pass unnoticed. That the name of *Crishna*, and the general outline of his history, were long anterior to the birth of our Saviour, and probably to the time of *Homer*, we know very certainly. Yet the celebrated poem, entitled *Bhagavat*, which contains a prolix account of his life, is filled with narratives of a most extraordinary kind, but strangely variegated and intermixed with poetical decorations: the incarnate deity of the *Sanskrit* romance was cradled, as it were, among *Herdsmen*, but it adds that he was educated among them, and passed his youth in playing with a parcel of milkmaids; a tyrant, at the time of his birth, ordered all new-born males to be slain, yet this wonderful babe was preserved by biting the breast, instead of sucking the nipple, of a nurse commissioned to kill him; he performed amazing, but ridiculous, miracles in his infancy, and at the age of seven years, held up a mountain on the tip of his finger." [Faith as big as a mustard seed, or the end of Christos's baby finger, can move mountains, you see! Funny, is it not?—Ep.] "He saved a multitude partly by arms and partly by his miraculous powers; he raised the dead by descending for that purpose to the lower regions; he was the meekest and best tempered of beings, washed the feet of the *Brahmans*, and preached very nobly, indeed, and sublimely, but always in their favor; he was pure and chaste in reality, but exhibited an appearance of excessive libertinism, and had wives and mistresses too numerous to be counted; lastly, he was benevolent and tender, yet fomented and conducted a terrible war. This motley story must induce an opinion that the spurious Gospels, which abounded in the first age of Christianity, had been brought to *India*, and the wildest parts of them repeated to the *Hindus*, who ingratiated them on the old fable of *Cesava*, the *Apollo* of *Greece*."

He wrote the very learned, truly pious, yet singularly unsophisticated Sir William Jones. He seems to have forgotten that he had already stated that the name of *Crishna*, and the general outline of his story, were long anterior to the birth of our Saviour. It is hardly probable, therefore, that that motley story was derived from the spurious Gospels which abounded in the first age of Christianity. We would rather conclude that those "spurious Gospels" were derived from the vastly older and more consistent genuine Gospel given by *Crishna* to *Arjoun*, which now figures as the spurious Christian Gospel according to St. John—Neither the names *Crishna* nor *Arjoun* having been altered enough to disguise the plagiarism of the teachings of *Crishna* to his beloved disciple and follower *Arjoun*. It was this *Crishna* by the Greeks, and *Christus* by the Latins, about whom *Arius* and *Athanasius* contended, and as the reader may plainly see, from the facts submitted, he was the Christ of Athanasius and the orthodox Christians, who followed him and adhered to his doctrines. It cannot be necessary for us to enumerate the vast array of analogies which demonstrate this fact. The intelligent reader will duly consider them for himself or herself. But we must add some other facts that will show that, in truth, up to the time when Eusebius wrote his Ecclesiastical History, between A. D. 325 and 340, the name of Christian, was little known, if known at all, and the religion called Christianity was much older than either the Jewish or Christian religions. We cite the following from the seventy-second chapter of Dr. Lardner's Works. He says:

"The title of the fourth chapter of the first book of Ecclesiastical History" [of Eusebius, bishop of Caesarea] "is to this purpose: 'That the religion published by Jesus Christ to all nations, is neither new nor strange.'

"For though," says he, "without controversy, we are of late, and the name of Christians is indeed new, and has not long obtained over the world; yet our manner of life and the principles of our religion have not been lately devised by us, but were instituted and observed, if I may so say, from the beginning of the world, by good men, accepted of God, from those natural notions, which are implanted in men's minds. This I shall show in the following manner: It is well known that the nation of the Hebrews is not new, but distinguished by its antiquity. They have writings containing accounts of ancient men; few indeed in number, but very eminent for piety, justice and every other virtue. Of whom some lived before the flood, others since, sons and grandsons of Noah; particularly Abraham, whom the Hebrews glory in as the father and founder of their nation. And if any one, ascending from Abraham to the first man, should affirm, that all of them who were celebrated for virtue, were Christians in reality, though not in name, he would not speak much beside the truth. For what else does the name of Christian denote, but a man, who by the knowledge and doctrine of Jesus Christ, is brought to the practice of sobriety, righteousness, patience, fortitude, and the religious worship of the one and only God over all. About these things they were no less solicitous than we are; but they practiced not circumcision, nor observed Sabbaths any more than we; nor had they distinction of meats, nor other ordinances, which were first appointed by Moses. Whence it is apparent that that ought to be esteemed the first and most ancient institution of religion, which was observed by the pious about the time of Abraham, and has been of late published to all nations, by the direction and authority of Jesus Christ."

We have here the admission by the originator of what is called orthodox Christianity, that the Christian religion did not originate with Jesus Christ, and that Christianity, as such, was new as late as three hundred and twenty-five years after the pretended birth of Jesus Christ. In that admission, Eusebius concedes that what he called the Christianity of the preceding three hundred and twenty-five years, was the religion that was instituted before or about the time of Abraham, the Ab Brahm or Father Brahm of the Hindoos. Here we have the founder of orthodox Christianity conceding that the Christianity attributed to Jesus Christ, was not the religion of that Jesus Christ, but merely adopted and promulgated in his name by Eusebius and his Christian coadjutors, at the time, or after the Council of Nice. Is it any wonder that the teachings that were attributed to *Crishna*, more than thirteen hundred years before that time, were called Christian teachings; and that the Ebionite, Nazarite, Esseneian, Apollonian, Gnostic, Eclectic, and Neo Platonic followers of the Hindoo *Crishna* should be regarded and treated by subsequent Christian writers as Heretical Christians; as if it were possible for the originals to be the heresies of that which, at a later period of the world's development, grew out of those original tenets and doctrines! But there is one thing that must never be forgotten, that it was the Hindoo Christ who was a shepherd, and not the Jesus Christ of Judea, who was the son of a carpenter, and who, as is alleged, worked at his father's trade. We may therefore very well understand to whom the following portion of the tenth chapter of St. John applies:

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

"The thief cometh not, but for to steal and kill, and to destroy; I am come that they may have life, and that they might have it more abundantly.

"I am the good shepherd: the good shepherd giveth his life for his sheep.

"But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep."

"The hireling fleeth, because he is a hireling, and careth not for the sheep.

"I am the good shepherd, and know my sheep, and am known of mine.

"As the Father knoweth me, even so know I the Father; and I lay down my life for my sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

Now those words put into the mouth of *Crishna* by his disciple *Arjoun*, had some analogy and unmistakable meaning; for *Crishna*'s business in early life, it is said, and by his followers believed, was that of a shepherd, whose duty it was to guard the sheep under his care against thieves, robbers and wolves. But when they are put into the mouth of a carpenter's son, who never was a shepherd, nor had anything to do with taking care of sheep, they are sadly out of place. Arjoun, the beloved disciple of *Crishna* (or *Crishna* as a learned Brahman informed us was the real name of the Indian Saviour) might well and truly make his master say and repeat it, "I am the good shepherd"; but for St. John to make the Jew, or the alleged Jew, Jesus, say, "I am the good shepherd," is manifestly to admit that St. John's Jesus was the Hindoo, and not the Judean Saviour of men. But we are not confined to the plagiarized Gospel of St. John for the proof that the Lord Jesus of the Christians was the Hindoo *Crishna* or *Crishna*, for in Hebrew xiii, 20, we read:

"Now the God of peace, that brought again from the dead, our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant."

Now, this language applied to the great Brahman, the serene God of peace among the Hindoos, and to his incarnated Son, the true and only "Great Shepherd of the sheep" that figured as a god, in any such sense, had a consistent and direct meaning; but when applied to the carpenter's son of Judea, it is simply nonsense. The Christian Jew Jesus was never in any sense "The great Shepherd of the sheep"; while the Hindoo *Crishna* was in the strictest sense "The great Shepherd of the sheep," if he was anything at all.

We will add in this connection a word in relation to what the Hindoo *Crishna*, who slew so many monsters (as did the Greek Hercules) was. Sir William Jones tells us that Col. Vallancy, who was thoroughly conversant with ancient Irish literature, told him that in Irish, *Crishna* means the Sun; and "we find," he says, "Apollo and Sol considered by the Roman poets as the same deity," the Sun. In this undoubtedly true statement of the learned and pious Sir William Jones, we have the key by which to solve the whole riddle concerning the so-called New Testament. The whole story of the life and labors of the Hindoo *Crishna*, from whom the Irish derived the name and its meaning, had relation to the Sun in its yearly revolution, as its track was marked by the constellated stars through the sidereal heavens. Apollonius who brought the religion of the Hindoos into the Roman empire, was known by a name that meant the Son of Apollo—Apollo in turn meaning the Sun. The name Apollo meant the same as Sol, and was frequently abbreviated into Pol. In the book of Acts, these names are changed in the spelling, by the author of that fiction, into Saul and Paul, both those names being thus modified to conceal the fact that they were of the same meaning, and related to Apollonius, the great propagator of the religion of *Crishna* in the first century, and beyond all question, the writer, expounder, and advocate of the Hindoo theology, set forth in the so-called Christian Scriptures, no part of which has any relation to any Jew whatever. But we must not delay further upon this point. We have shown clearly enough who and what the Kristos or Christus of the East was, of whom the spirit of Eunomius speaks.

Now who was the Hesus of the West? So particular were the priestly founders of the present Christian religion to conceal everything relating to the god Hesus of the Celtic Druids, that we can find but little mention of him, and that little in that learned and invaluable book, the Celtic Druids by Godfrey Higgins, London, 1820. At page 130 under the head "The Druids Adored the Cross," he says:

"Having shown that the cross was in common use before the time of Christ, by the continental nations of the world, it is now only necessary to show that it was equally in use by the Celtic Druids in Britain, to overthrow the arguments used to prove certain monuments Christian from the circumstances alone of their bearing the figure of a cross.

"The very learned Schedius, (in his treatise de Mor. Germ. xxiv.) speaking of the Druids, confirms all that I have said on this head. He writes 'that they (the Druids) seek studiously for an oak tree, large and handsome, growing up with two principal arms, in form of a cross, beside the main stem upright. If the two horizontal arms are not sufficiently adapted to the figure, they fasten a cross beam to it. This tree they consecrate in this manner. Upon the right branch they cut in the bark, in fair characters, the word *IESUS*; upon the middle or upright stem the word *TARAMIS*; upon the left branch *BELENUIS*; over this, above the going off of the arms they cut the name of God, *THAU* (The Tau of Ezekiel ix, 4); under all, the same repeated *THAU*.

"This tree so inscribed, they make their *kebla*, in the grove cathedral, or summer church, toward which they direct their faces in the offices of religion, as to the amber-stone or the cove in the temple of *Abury*; like as the Christians do to any symbol or picture at the Altar."

We deeply regret that Schedius did not inform us from whence he derived the information he therein sets forth. But we cannot doubt that, as he was a devout Christian, he had the most conclusive authority for making it. But here the fact is rendered plain that the Druids of Germany, Gaul and Britain, had a divine trinity, of which *Thau* was the Supreme god, Hesus the human executor of the will of the first, and Belenus, the solar light and heat through which all life was originated and preserved, were the three personified beings of the Divine Trinity. In that trinity we have the incarnated second person, in the Druid God and Saviour, Hesus, the Hesus occupying the same position, and representing the same theological functions, as the *Crishna* of India in the Hindoo Trinity, and Jesus in the Christian Trinity. This is not all; but we have this Druid Hesus connected with and attached to a natural, not an artificial cross, so much nearer were the Druids to the worship of the True God—the God of Nature—than the Christian idolators who bow in adoration before the carved crucifix. There is every reason to believe that the Druid religion was derived largely if not solely from India, whether by way of the interior of the continents of Asia and Europe, or by way of the Mediterranean, or both, we will not undertake to decide. The god *Thau* of the Druids is in all probability derived from the God *Thot* of the Ancient Egyptians; the god Belenus, to whom the *Beal*, *Baal* or *Bel* fires of Bealtine, (or the day of Belan's fires) were lighted, was the Chaldean or Phoenician god *Baal*, or the Sun in the sign of the Bull; while the god Hesus was almost certainly derived by the Druids from the Phoenician god *IES* or *JES*, the Phoenician Bacchus, or the Sun in the Season of the vintage and harvest time.

There are an infinite number of known facts which all concur in showing that there was an intimate commercial intercourse kept up between the peoples of Western Europe and the highly civilized nations of the east, which was largely if not mainly carried on by way of Gaul, Africa and the Mediterranean, by the Phoenicians, long before the Romans overran Africa, Greece and Asia Minor. It was through that commercial intercourse that the religions of Asia and Africa became transferred to Western and Northern Europe, long before the Roman conquests of Gaul, Germany and Britain, and long before any Christianity was taught in that country. This adopted Oriental religion was everywhere prevalent when the Roman legions first invaded those countries, and the influence it exerted upon the minds of these children of nature was so great and lasting, that it has never been entirely eradicated, but is kept up by the uncultivated masses, in ceremonies and observances, the origin of which but few of the educated classes understand. Who then, was the Hesus of the West, of whom Eunomius speaks? He was the Saviour of the Celtic and Gallic Druids, for Hesus was a god especially venerated by the Gauls as their protector and preserver as Mr. Higgins says in the following words:

"The Gauls had a god called Hesus; was this from the Greek word *soo*, or the Hebrew word *iso*, or both. In the Hebrew, if the *e* were the emphatic article, then the word would be literally *The Preserver*. He was also often the destroyer: in Gaul, Mars."

We would suggest in reply to Mr. Higgins question, that the word was not derived from the Greek nor the Hebrew, but from the Phoenician word *ies* or *jes* which meant the Sun and nothing else. Strong as is the temptation to protract these comments, we must hasten to a conclusion of them. We find, then, that at the time of the Roman conquests of Britain, Germany and Gaul, that the Druid god Hesus was the great object of worship throughout those vast regions of the world. It was ever the policy and practice for the all conquering Romans to allow the conquered people to enjoy their religions, whether in accordance with the Roman religion or not. Never did this policy serve the Roman rulers to better purpose than among the conquered nations who were under the religious leadership of the Druid priests, for, but for this toleration the Roman sway over them could not have been maintained; as it was for three hundred and seventy-five years, from the time of Julius Cesar to the reign of Constantine, in the first half of the fourth century. Up to that time there were almost constant local rebellions, which would have become general but for the tolerance of the Romans in the matter of religion.

For some time the Roman Empire had been divided into the Eastern and Western provinces; governed respectively by independent rulers, at Rome and Nicomedia; when Constantine the Great having overthrown his imperial colleagues, became sole master of the Roman world, and established the seat of empire at Byzantium, the name of which he changed to Constantinople. Prior to that time A. D. 323, the rival worship of the Roman mythology, throughout the Greek speaking provinces of the Empire, was the sects which adhered more or less tenaciously to the Gynosophic tenets and doctrines of the Hindoo theology, of which the life and teachings of the Indian Saviour, *Crishna*, were the main foundation. By the Greek gynosophist sects he was called Kristos, and his followers were called by various names, such as Ebionites, Nazarites, Essenes, Gnostics, &c. Little if anything had been known, up to that time of the god Hesus of the Druids of the Western Empire. Constantine was with his father, Constantius Chlorus, at York in Britain when the latter died, and he succeeded to the government of Gaul, Germany and Britain. He was fully acquainted with the popularity in those provinces of the god Hesus, the second person of the Druidical Trinity. He conceived the idea of conciliating the subjects of his Western provinces, by adopting their god as well as the Kristos of the East, and with that view, no doubt, broached the subject to some of the leading Gnostics or Eclectics, at Alexandria, then the centre of the learning of the world. Among those to whom he submitted his plans were Alexander and Arius. The former desiring to curry favor with the emperor, readily lent himself to the plan and became its strenuous supporter. Arius on the other hand set his face firmly against the impious suggestion, and hence the breaking out of a controversy which has never ceased to create disturbance in whatever shape it

has been revived. To carry this point, Constantine summoned the recognized leaders of various sects of the worshippers of Kristos to meet at Nicaea, where he assembled them in his palace, to the number of more than 300 and submitted his scheme of adopting the Saviours of the Eastern and Western sects, in the person of one god, to be called Jesus Kristos, who was to take the place and combine the characteristics of the Kristos of the East and the Jesus of the West. Under the lead of Athanasius, who was made bishop of Alexandria next year for his services, the assembled bishops (so-called) voted to adopt the scheme of Constantine, at the Council of Nice. Arius and a few others who refused to submit to the theological scheme, were excommunicated and banished. This, the spirit of Eunomius tells us, was the real issue between Arius and Athanasius, and this was the question which was settled in the first Christian council that was ever held; for Eusebius was forced to admit shortly thereafter that the name Christian was then, (after A. D. 325), only recently known.

In view of the facts collated, can any one doubt that the Jesus Christ of the Christian Scriptures was nothing more nor less than the combination of the names of the heathen gods Jesus and Kristos, that combined name being substituted for that of Kristos, which up to that time had been the name by which the Krishna of India was known by his Greek followers. As a further proof of this fact, it is only necessary to say, that while there is frequent historical mention of Kristos and the worship of that Gymnosophic god, in Greek and Latin authors, prior to the Council of Nice, there is nowhere to be found a single mention of Jesus or Jesus Christ. This is of itself sufficient confirmation of the statement of Eunomius as to the nature of the Arian controversy. Here we must close. We hope, however, that we may have some future opportunity of going further into this subject.

It was a master stroke of governmental policy on the part of Constantine to seek to blend the prevailing heathen religions of his time into one heathen system, that would reconcile the warring interests of the various priesthoods who kept the Roman people in one constant scene of turmoil and contention. Unfortunately he was only too successful, and fastened upon the civilized world the most irrational, inconsistent, and accursed form of heathenism that ever held the human mind in thrall.

#### Testimonials to Dr. B. F. Brown.

Camden, N. J., Oct. 2, 1883.—My wife has suffered from what all attending physicians have pronounced nervous prostration for over three years, although the ordinary medical treatment faithfully pursued, though affording sometimes temporary relief, secured no permanent result. We called on Dr. B. F. Brown, 454 North Fifth street, Philadelphia, Penna., and after receiving treatment a short time, are fully restored to health.

W. C. BENT,  
224 Point Street.

Camden, N. J., Oct. 2, 1883.—This is to certify that I have suffered from weakness of the kidneys, caused by a strain, for over one year; have been under Dr. J. Bonney's treatment, through the mediumship of Dr. B. F. Brown, and consider myself cured, appetite good, and rest well.

FRED WARNER,  
224 Point Street.

Dr. B. F. Brown—Dear Friend:—I want to tell you, I have worn one of Dr. J. Bonney's "Pads" for eleven days, and consider it a protection indeed. I have not felt so happy and contented in many months. Yours truly,

Mrs. C. L. BASCOM,

Lexington, Greene Co., N. Y.

The above are only specimens of the many remarkable cures that are being performed through Dr. B. F. Brown.

All those suffering, either mentally, spiritually, or physically, should consult the Doctor either by letter or in person.

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#### AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

W. M. BAKER FANE STOCK, M. D., informs us that it is his intention to leave Walhalla, S. C., the 15th of October, and return by way of Cincinnati; and as he may not reach Lancaster, Pa., much before the 1st of January, he desires to say that his small work, "Statuvalence and its Uses," will not be sent to any person until after he reaches home, when the offer will be renewed.



#### CHILDREN'S COLUMN.

[From Golden Days.]

##### The North and the South Wind.

The queen of the winds held court one day  
And summoned her subjects all,  
Who came from the North, the South and West,  
In answer to her call.

And first came the North wind, big and and strong,  
With heavy, resounding tread,  
Which shook the earth from pole to pole,  
And this is what he said:

"I've swept o'er the land with mighty power,  
And walked the ocean grand;  
I caught the ships which sailed the seas,  
And crushed them in my hand.

"Great trees, which, in pride, dared raise their heads,  
I made in the dust to lie;  
I mocked at their shame and laughed aloud  
In answer to their cry.

"I darkened the air with giant rocks,  
As I hurled them to and fro;  
I shrieked, and men turned pale with fear,  
And I levelled their houses low.

"I howled, and their terror-stricken heads  
Were bowed as I passed them by;  
Oh, I am the king of sea and land—  
A mighty king am I!"

The queen looked up with a sad, sad smile,  
Said never a word, and he passed by.

Then slowly, next came the sweet South wind,  
Whose breath blows soft and low,  
Whose step is so light 'tis often past  
Ere one can see or know.

And thus did she speak: "O'erland and sea  
I've followed close behind,  
And everywhere my brother had been,  
Could naught but sorrow find.

"My hands were so weak and powerless;  
The troubles I saw so deep;  
My heart was stirred far down with pain,  
And I could only weep.

"I gave of my tears a copious shower,  
And soft o'er the trees I blew:  
The blighted grass I lifted up—  
'Twas little I could do!"

Then up spoke the queen: "Tender and true  
Thou hast given thyself; no more couldst thou do."

[From St. Nicholas for October.]

##### The Midget Sheep.

Sheep have been the friends of man for so many ages that all trace of their wild ancestors is lost, and we can only guess at their origin. There has been a wonderful change in this creature's nature during the long ages since it first was tamed. The domestic sheep is one of the most timid and delicate of animals, while the wild sheep is second to no animal in courage and hardiness.

One of the peculiarities of the sheep is the manner in which it adapts itself to its surroundings, and no doubt it is this ability to suit itself to the circumstances of its dwelling place that has given us so many varieties of domestic sheep. There is the large merino sheep, so famous for fine wool, and the small Welsh sheep, just as famous for its delicate flavor when cooked. There is the sheep of middle Asia, used for carrying burdens and even for riding upon, and the sheep of southern and eastern Asia, with its enormous tail, that must be provided with a little cart to keep it from dragging in the dirt—veritable Bo-peep sheep that carries its tail behind it. There is the Persian sheep, with its black head and white body, and the Shetland sheep, so good for the wool which ladies like for crochet work; and then there are a great many more sheep that are good for nothing particularly—not very good to eat, and very poor wool producers.

Last of all, because it is the very smallest, is the tiny Breton sheep. It is too small to be very profitable to raise; for, of course, it can not have much wool, and as for eating, why, a hungry man could almost eat a whole one at a meal. It is so small when full grown that it can hide behind a good-sized bucket. It takes its name from the particular part of France where it is most raised.

But if not a profitable sheep, it is a dear little creature for a pet, for it is very gentle and loving, and, because it is so small, is not such a nuisance about the house as was the celebrated lamb which belonged to a little girl named Mary. It would need to be a very large little girl—a giant girl, indeed—who could take an ordinary sheep in her lap and cuddle it there; but any little girl could find room in her lap for a Breton sheep quite as easily as for one of those very ugly little dogs called by the ugly name of pug.

One of this little creature's peculiarities is its extreme sympathy with the feelings of its human friends, when it has been brought up as a pet in the house, and has learned to distinguish between happiness and unhappiness. If any person whom it likes a great deal is very much pleased about anything, and shows it by laughing, the little sheep will frisk about with every sign of joy; but if, on the contrary, the person sheds tears, the sympathetic friend will evince its sorrow in an equally unmistakable way. A kind word and a loving care will also fill it with happiness, while a cross word or harsh gesture will cause it such evident distress that only a cruel person could be otherwise than gentle with such a pet.

This strange delicacy of feeling once led to a very happy result, and helped a little girl named Jessie out of a difficulty which was at the same time dangerous and ludicrous.

A way off in one corner of the large garden, Jessie had what she called her house. James, the gardener, had nailed some boards to the fence to make a roof, and there Jessie used to go on summer afternoons with her dolls and her favorite pet, the little Midget sheep. One afternoon, Jessie was tired of staying in her house, and concluded to try the roof. By putting her chair on the starch box that served for Ethel Araminta's bed, Jessie contrived to mount upon the roof.

Once there, she lay down upon the roof, and, after a deal of reaching, caught the back of the chair and pulled it up. Then she placed it against the fence, stood upon it, and looked over. There was nothing specially interesting there to look at, and Jessie concluded to do something else. The first thing that suggested itself was to sit upon the

fence. It was not easy to do, but she finally accomplished it, and when she had recovered her breath, she found her perch very pleasant, until by and by she heard a dog bark. Looking over the fence, she exclaimed:

"Oh! it's that dreadful big bull-dog that belongs to Mr. Wainright. And here he comes. I guess I'll get down. No I won't, either. He can't catch me; it's too high for him. Boo! I'm not afraid of you."

The bull-dog by this time was right under Jessie, barking furiously, for he looked upon her as an intruder. She was too high for him to reach her, but he was a faithful dog, and determined to do the best he could. He jumped hard. He could not reach her, but her frock hung over the fence, and into that he fastened his teeth just as Jessie, in a fright, slipped from her seat to reach the roof.

She did not reach it, however, for, unfortunately, her frock was new and strong, and would not tear; so she hung on one side of the fence, and the dog on the other. She screamed and wept, but it was too far from the house for her voice to be heard, and she might have hung there until her frock tore (for the dog would not loose his hold), if little Midget had not come to the rescue.

She did not know what was the matter, probably; but she did know that Jessie was in great trouble, and the dear little creature was driven almost frantic with sympathy. She trembled all over, then ran madly about, then stopped and shook again. Finally, she ran like a crazy sheep toward the house, and, in fact, acted so strangely that Ann saw her from the kitchen window, and, thinking her mad, called Jessie's mother. She knew in a moment that something was wrong with her little girl, and, fortunately, a particularly loud scream from Jessie just then caught her ear. She did not stop to explain, but ran as quickly as she could toward where Jessie was.

Ann, like a faithful servant, never stopped to ask why, but followed her mistress, calling at the same time for James, who was just entering the gate. James obeyed the summons, and, being the swiftest, reached the spot first. There hung Jessie, still sobbing and screaming. This so excited James that he forgot how frail the little house was, and sprang upon it at one effort. Crash it went under him, and he fell with it all in a heap to the ground.

What a hubbub there was then! But James was soon up again, and had brought a ladder. Ann was so eager to help that she started to run up just as James did, and the consequence was that a collision took place, and Ann sat down on the grass. James flew up, looked over, comprehended the situation, and, knowing he could not make the dog let go, whipped out his knife and cut Jessie's frock.

It took some time for the story to be told, and for everybody to recover composure; but when it was all understood, it was declared that Midget was a heroine, and that nothing was too good for her. They all believed that Midget had purposely run to the house to let them know there that Jessie was in trouble; but very likely Midget was so excited by Jessie's cries that she did not know what she was doing; for long after everybody else was composed, and even able to laugh at the picture of Jessie on one side of the fence and the dog on the other, Midget continued to tremble as if with ague.

#### Organization.

*Editor of Mind and Matter:*

For one I am glad to see this subject up for discussion, because I deem a united effort on our part an imperative necessity, and shall have some suggestions and a constitution to lay before your readers in due time, but at present have been too fully occupied with other matters to even read your editorials upon the subject. In the meantime let me ask Spiritualists everywhere, Are you prepared for the question? Do you feel that, with present knowledge and experience, you can organize and not fossilize?

The frequent amendments of the constitutions of local societies are sufficient evidence of imperfection. And as I write this, my eye catches a few words in a report of an election of officers by a Spiritualistic body in Iowa, in which a nominating committee were appointed to present names of officers to be voted for; a political scheme by which the few rule over the many.

Friends, I throw out these suggestions to call your attention to some of the dangers that lie in our path, and ask you to weigh them carefully and be prepared either to accept or reject every proposition offered upon the subject in the future, according to its merits, and not get led into a trap, however fair it may appear upon its face.

CHARLES THOMPSON.

St. Albans, Vermont.

#### A New Proposition to Subscribers for "Mind and Matter."

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#### A Pointed Letter From Lois Waisbrooker.

TAMA CITY, Sept. 30th, 1883.

BROTHER ROBERTS:—I have just been reading brother Wm. Fletcher's ringing letter in your columns, but there is one thing that somewhat surprises me. I don't know that the custom of Massachusetts is; it may be all right, but I would like to know if any church organization, in leasing property in that State, would be required to sign one having the promise that there should be no "intemperance," nor "free love," nor "gross immorality?" If not, then to draw up such a lease for a Spiritualist organization was an insult that to submit to was the height of pusillanimity, and the officers of that Association in signing such a lease, should have the word "slave" written all over them.

I say if Massachusetts' customs sanction it, and the same pledge is required of all Associations, then I have nothing to say—but if not, then every true Spiritualist, who has ever been upon that ground, should blush for month of Sundays, that any set of men could be found, anywhere, in their ranks who could so belittle them.

A friend writing me from the South, says he hopes they will have no trouble there on that question—the social question) that there is a great truth, in socialism, but we must not advocate social reforms at the expense of ourselves and our cause.

That is the position generally taken by those whose back bone is made of gristle. He farther says that he regrets to see these issues opened in the North.

What is called "Woodhullism" would not be opened as an issue anywhere, if the over pure would let it alone, but when every question relating to the social welfare of human beings—every physiological law is ignored as a subject of discussion, as to what is and what is not sanctioned by nature's divine law, and those whose hearts are aching over the misery caused by ignorance upon vital subjects—when such, if they open their mouths, are denounced, it is time that those who believe in justice, should give us the opportunity for self-defense, even as you, sir, are doing; and to this end I wish to give your readers the contents of a private letter which, doubtless, embodies the views of the most of those who are counted so offensive by Comstock and his Bundyite coadjutors. I wish I had the right to give the name of the white-haired philosopher, of whose friendship I am proud, though not without his permission, which I think he would grant; but I want to use the article now, so I will not wait to write and ask. \* \* \*

The pamphlet I bought of you, I have read with interest and regard it only as a contribution to the discussion of the social question, which, as you know, is a very wide subject, requiring to be looked at from many aspects.

Victoria Woodhull was, and is a very important woman, intellectually, and otherwise; but she did a great and good work in simply breaking the long and pernicious silence which has reigned for generations on the bottom subject of civilization—the true, natural relation between the sexes. She roused the public mind, called attention to the subject of love, and compelled people to think. With this her function ended.

In the order of nature, other people will take up the subject, and give it a fair and honest discussion. I would like to see some fit person publish a monthly magazine, to run for only one year, and to be devoted exclusively to the subject of love as force in civilization; marriage, the family, divorce, and allied topics. There are scores of women of great minds, who have long thought on these subjects, and who have decided opinions; but who keep silence because they do not wish to be misunderstood, as they surely would be, unless they could submit their views as a whole.

What is wanted is a full discussion, not a skirmish into one department, and then into action. You see I say women, for I would give more for the opinion of such a woman as Mrs. Cody Stanton, than that of a dozen men. No man is fit to discuss the subject, unless he has a profound worship for woman as woman. He should have passed the age of passion and speak as a philosopher.

Only see how the holy instinct of love perverted, dishonored by the church, avenges itself on society in crimes constantly committed. There is no subject so important, and none so little understood as love. It has never yet been studied by law makers, and institution makers, as one of the mighty forces of civilization. What could we expect from society but what we see, when such is the case?

## MIND AND MATTER.

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Instructions to Those Who Desire Answers  
to Sealed Letters.

In writing to the departed, the spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly, but not stitch them, as it defaces the writing matter. The writer, to secure attention, must be written in the English language.

## Office Regulations and Requirements.

One Seance of an hour, with one person in his presence, \$5.00

One " ½ hour. " " " " 3.00

## EXTRAORDINARY OFFER

In order to place the Spirit Communications, published in MIND AND MATTER, within the reach of every individual, we will make the following offer, to hold good for thirty days: To any person getting up a club of ten persons, we will mail the paper one month, to the ten parties comprising the club, for the sum of one dollar. We trust those who have had the reading of these valuable and instructive communications, will interest themselves and put forth some exertion in getting up clubs, so that others may share with them in the pleasure and instruction derived from their perusal. Sample copies free on application.

## ORGANIZATION, INTENDED TO DEFEAT ORGANIZATION.

There has been for the past seven or eight years a growing conviction in the minds of the active friends of Spiritualism that some plan of organization is needed that would aid to promulgate the truths of Spiritualism and at the same time serve to show the numerical strength of those who accepted and properly valued those truths. This growing conviction in the direction of organized action, has been antagonized by those among Spiritualists who remembered the miserable fiascos, called attempts at national organization, which had resulted from premature action on so general a scale as that of a *bona fide* and genuine national Spiritual movement. Prominent in this antagonism has been the oldest Spiritual publication in the world, the *Banner of Light*, led and conducted by the veteran Spiritualist, Luther Colby. Remembering the disastrous effects of the Woodhull domination in the last attempt at a national organization of Spiritualists, and the serious loss of influence which the *Banner* suffered in consequence of its support of Mrs. Woodhull's domination in that fiasco, Mr. Colby has been led to assume a position of antagonism to all plans of organization, whether general or local. If we are rightly informed, neither Mr. Colby nor any of those connected with the *Banner* take any active part in any of the local organizations of Boston, and the cause is left to drag along as it may, so far as they are concerned.

The editors of the *Spiritual Offering* have followed in the wake of the *Banner*, in ignoring the importance of some plan of general organization. The recent attempt at a State campmeeting organization in Iowa, it is true, was favored by the editors so long as they could control and run the affair; but no longer able to do this, they have become bitterly antagonistic to it, and now may be considered as being as hostile to organization in the West, as the *Banner of Light* is in the East.

Thinking to make a flank movement on these Spiritual do-nothings, the editor of the *Religious Philosophical Journal*, the Bundyite organ, and two or three of his friends conceived the brilliant idea of showing a little cheap zeal for Spiritualism, in order that they might strike it a more deadly blow, and the nature and result of their work we propose to show.

John C. Bundy and his shadow, and whilom assistant editor, Giles B. Stebbins, got together, and together hatched out a plan to appear to be doing something in the interest of Spiritualism, while at the same time they were seeking to subordinate that cause to its deadly antagonist, Bundyite Jesuitism. This plan was to send out a few private invitations to such supple-kneed professing Spiritualists, as they thought could be moulded to their purpose, to meet them at Sturgis, Michigan, on June 15th, there to go through the nominal formation of a national organization of Bundyites, who were to assume the name of Spiritualists. The time fixed for this sham Spiritualist organization was the anniversary of the Sturgis Spiritualists and Liberalists' Society, and the place designated, the Hall of the Sturgis Local Liberal Association—the leaders of the Sturgis meeting consenting to resolve themselves into a part of the sham proceedings proposed. This ruse was intended to conceal the sham in which the Bundyite squad and their Sturgis confederates were engaged; but so far from serving that purpose, only made the sham all the more conspicuous.

The next move was to issue a call, falsely pretending that it was serious and made in good faith, for a delegate National Convention of Spiritualists to assemble at the time and place, above named, to take action towards a National Spiritualist Association. Local Spiritualist societies all over the United States, were invited to send delegates to represent them in this sham affair. Had this been done in good faith it should have been published in all the Spiritual and Liberal papers in the country, at least two months, in order to give those who might desire to be represented, or take part in the proposed action, an opportunity to secure that end. Now, what was done?

This call for a delegate convention was issued by Giles B. Stebbins as chairman of a so-called National Conference of Spiritualists who met one year before for the same purpose, but who had not cheek enough to go on with their sham proceedings at that time. It was published alone in the Bundyite organ of the enemies of Spiritualism just one week, lacking one day, of the time when this pretended delegate National Convention of Spiritualists was to be held. It did not appear in any Spiritualist paper whatever. Less than a score of people, and these of the most supple-kneed Bundyite sycophants could be found to lend themselves to this impudent attempt of Bundyism to overslaugh Spiritualism, and most prominent among them was Samuel Watson J. G. Jackson, Mrs. Maria M. King and her husband, and some half dozen or so Michigander Bundyites. These people, without request or authority from any one undertook to draw up a declaration of principles intended to confine this nondescript organization to such persons as these sham organizers should see fit to admit to their society, as sufficiently pure, pious, virtuous and saintly to share in their exalted fellowship. The editor of the Bundyite organ, the *Journal* who, with Stebbins, was at the bottom of the whole attempted fraud, has been, ever since, making the air resound with the sham battle cries "First pure and then peaceable"—"character the only true basis of organization." As a matter of course he meant such character as has rendered the *Journal* for the last twelve or fifteen years the reproach of Spiritualism. The present editor thinks that by clamoring loud enough about morals, purity, character and social worth, to make Spiritualists forget the moral turpitude that has been the too conspicuous attendant of the *R.-P. Journal* since its first inception.

These are the facts, and neither the present editor of the *Journal* nor any of those who took part in the Sturgis sham, dare deny the truth of what we have stated as to the facts.

The editor of the Bundyite organ having succeeded in his purpose of making a nominal organization of a national character, bled him away to the "Heavenly Court" at Lake Pleasant, and there set about getting the denizens of that den of hypocrisy to endorse his Sturgis scheme. In this he was conspicuously aided by Dailey, Bailey, Beals, Lord, Slade, Higgins & Co., who ground out whatever music the editor of the Bundyite organ called for. The music of the "Heavenly Court" at an end, the end of the Sturgis sham was reached; for no one connected in any way with the Spiritual movement could be found so lacking in principle and common sense as to lend themselves to the promotion of such a scheme to forestall a genuine and *bona fide* organization in the interest of Spiritualism.

The time will have come for a national organization of Spiritualists when something has been done towards organizing local ward, county, and State organizations. To attempt a national organization of Spiritualists on an individual basis of representation, is equivalent to admitting that there is not vitality enough among Spiritualists to get up and maintain local spiritual organizations on which to base a national organization.

Those who were concerned in the Sturgis sham admit its want of authority to take the action that was taken, but hope to obtain the recognition and support of Spiritualists on the ground of priority of action alone. Such a claim is too absurd to admit of serious contradiction. The whole affair was a grossly impudent attempt to forestall all proper action in the direction of legitimate organization, and to give it any countenance would be to betray every interest involved in a properly organized Spiritual Movement. We are in favor

of organization, heartily in favor of it, and therefore unyieldingly oppose all such Bundyite shams, in that direction, such as was set on foot at Sturgis. Spiritualists cannot afford to adopt the almost universally reprobated tactics of political cunning and selfish disregard of general interests, which was so closely imitated in the Sturgis Bundyite scheme. Sit down on it, and teach those who think thus to lead and manage reasoning, thinking, and sincere Spiritualists, that they have reasoned without their host. This you can do most effectually by turning in and laying the foundation for a general organization, by the organization of circles, conferences, and county and state associations, the influence of which will soon so impress the public mind as to leave little or no opposition to the facts and truths of Spiritualism.

## BUNDYISM GETTING INTO A BAD MUDDLE.

Some three weeks since, we published and commented upon a most bitter attack made upon Mr. Geo. P. Colby by Dr. N. B. Wolfe of Cincinnati, which we copied from the Bundyite organ, the *R.-P. Journal*, of the preceding week. Dr. Wolfe fully justified the attempted assassination of Mr. Colby by Dr. Mullin of Michigan City, Ind., and in this position was endorsed by the editor of the *R.-P. Journal*, as taking proper ground as against Mr. Colby. One would have supposed that Colby would have had self-respect enough not to toady to a paper and editor who thus sought to do him a public injury, but what was our surprise to read in the next number of the *Journal* a letter containing the following servile and disgraceful fawning at the feet that had kicked him:

"Mr. Van Liew, a druggist and strong Spiritualist, said to me: 'Mr. Colby, I tell you I think more of Bundy and the course he has pursued than ever, and I hope he will continue in it, until all of these impostors are driven from the field! I distributed the *Journal* at my lecture Sunday, and have reason to hope for a few subscribers. The publication of the article in relation to my trouble has called forth many remarks: 'the *Banner* condensed and then obscured it,' one man remarked."

Bundy knew just what a senseless craven Colby was when he published him as a mediumistic cheat and malicious slanderer of Dr. Mullin; for that is just what Mr. Colby's conduct amounts to in this matter. If he was the innocent man and medium which his appeal for assistance was intended to make him appear, he would never have thus given himself away by publicly showing his subservient sympathy with his deadly enemy, the editor of the Bundyite organ.

We hope the latter will, by the aid of Dr. Wolfe, continue to show him up as the enemy of Spiritualism that he has proven himself to be. Among Spiritual mediums, as among other classes of people, there are those who are wholly unworthy of the position they hold as mediums, and these are to be found patronizing the paper whose only business it is to wage a relentless war upon mediums, themselves included. Such mediums can only do harm as far as they are encouraged in their treachery by the friends of Spiritualism.

Mr. and Mrs. Giddings sent us the appeal for the assistance of Mr. Colby, to which the latter alludes above, and we published it, urging those of our readers who could, to contribute toward that end. In doing this we supposed that Mr. Colby was an unjustly treated man and medium.

We no longer think so; and will do Dr. Wolfe the justice to say he understood the Bundyite traitor a good deal better than we did. While we still hold to the opinion that no medium should be abused for what occurs through their mediumship, we do hold that those who slander people under the pretense of being controlled by spirits deserve the severest reprobation from every sincere Spiritualist. In view of Mr. Colby's course in quietly pocketing the charges of mediumistic dishonesty made against him through the *Journal* by Dr. Wolfe, and approved by the editor of that paper, he has no right to complain if we accept his own testimony against himself as conclusive in the premises.

In the *Journal* of October 6th, Mrs. Lita Barney Sayles, a died-in-the-wool Bundyite enemy of Spiritual mediums, thus replies to Dr. N. B. Wolfe; and as this has turned out to be a general "Killenny cat fight" of the Bundyite order, *a la* Lake Pleasant "Heavenly Court" harmony and purity, we propose to look on until there is only a tail apiece left. The letter is headed "Wolfe upon Colby":

"To the Editor of the *R.-P. Journal*:

"Does the Wolfe who is so eager to tear the Colby to tatters in the *Religious Philosophical Journal* of the 22d, know whether 'the girl' did, or did not, die a victim of medical ignorance? If so, why don't he declare the same when he attacks the man who asserts this is the fact, and defends an M. D. who was so brutal and cowardly in his nature and instincts as to call to his aid a big negro and big club, and darkness, and so murderous as to cry out, 'By G—, I mean to kill you!'—as was reported in the *Journal*. No man who was innocent of reason for these charges, would have shown this bullying spirit. The actions of the M. D. tell against himself.

"Before one ought to trust themselves to take sides in such an affair, they should investigate the bottom facts, and we have no evidence that such a movement has been attempted. Dr. Wolfe seems to forget the possibility that the spirit through Mr. Colby, or Colby himself, may have spoken only the truth; and in that case where is the 'slander' and where should come the merited punishment? Undoubtedly there have been thousands of cases where 'the girl,' or the man has 'died a victim to medical ignorance,' and there will, it may be well feared, be thousands

more of the same sort of exit. [That is a hard insinuation against Dr. Wolfe as well as Dr. Mullin, but it is according to Bundyite custom.—Ed.] Very few of the respected profession of medicine, if brave enough to speak their own convictions, consider themselves possessed of much actual knowledge of disease, or how to treat it scientifically. If Dr. Wolfe should die through 'medical ignorance,' as he is liable to, if he employs physicians at all, and had an opportunity to return through a medium and speak to the world or his friends, what more natural thing could he do than to state this fact, now recognized by his spirit, thoughtless of consequences? Would he refrain for fear of hurting Dr. Mullin? Or would he even remember that he might injure the medium who was serving him, by declaring that he himself 'died a victim to medical ignorance?' No, spirits are like ourselves, human, they do not always consider the consequences of their acts; and the outrage and injury inflicted upon a spirit by being sent out of its body before it should go, is just as aggravating, as if one had been maltreated and disabled by a superior brutal force, and yet left in the body. This principle of retaliation is in every human heart, and it is not eliminated by the separation of body and spirit. A discreet spirit would have chosen the place to declare such vital 'dangerous truths as this, if it was a truth, but all spirits are not discreet either in or out of the body.

"The impression is left on my mind, that somebody who decides so unhesitatingly, a case he has not investigated, wants 'notoriety.' Mr. Colby and all the parties are strangers to me, the light of common sense is all the illumination I have received concerning the matter—I take no sides—but an old Spiritualist like A. B. Wolfe ought to know something of the facts of spirit control and methods.

Signed,

L. B. SAYLES,  
Danville, Killingly, Ct.

Had Mrs. Sayles seen Mr. Colby's public admission that Dr. Wolfe and the editor of the *Journal* had adjudged him righteously by his turning in to aid in the circulation of the paper in which they had impeached his honesty and truthfulness as a man and medium, she might have saved herself the trouble of writing that plea in his behalf. It is in our estimation trouble thrown away. Dr. Wolfe and the editor of the *Journal* say that Dr. Mullin ought to have taken satisfaction out of Colby by flogging him, and Colby admits it by turning in to help them slander him. Who would be so unreasonable as to object to Colby receiving what he admits he deserved. Not ourselves, certainly.

## Sparks From the Camp Fires.

Editor of *Mind and Matter*:

The inspired thoughts that found utterance at Queen City Park Campmeeting, and floated hitherward with sufficient psychological force to render me oblivious of every-day duties, in so much that I actually turned my back upon home and business, and spent three days at the camp before thinking of returning to resume the necessary labors of existence, Sept. 1, 2, and 3, 1883, and the picturesque scenes of the camp are stamped upon the tablet of memory, embellished with many a pleasing picture ever to be remembered with joy and gladness. But your readers will wish to hear about the meetings.

The afternoon session of September 1st was enriched by excellent music by the band, and the soul-inspiring music by Mrs. Eley and Miss Truax. The first hour was devoted to conference speaking, and during this and subsequent conferences many facts were elicited pertaining to the multitude of dark, ignorant and evil spirits that hover around the earth, and our duty to them in the way of imparting knowledge and instruction adequate to enable them to progress out of their present deplorable conditions.

Joseph D. Stiles was the speaker of the afternoon, his theme being, "The Evidence of Immortality." He drew many beautiful inferences from the inanimate things in nature, and in the summing up of the evidence, declared immortality to be the natural fruitage of all preceding existences, and the spiritual side of life as the illustrated edition of the book of nature, whose crowning glory is reason. And, he added, if the time ever comes when man shall not have the right to make the best possible use of his reason, our All Father will have the right to take it from him, or to shut it out of existence. After his able lecture, Mr. Stiles gave a public seance from the platform, describing twenty-four spirits, all of whom were recognized by some one present.

In the evening your correspondent attended Mrs. Mary Eddy Hontoon's materializing seance, about eighteen persons of both sexes being present, all strangers to me but one, and nearly all strangers to each other and to the medium. The seance was held in a new cottage, and a bedroom with board partitions was used for a cabinet—the room being devoid of any furniture save a bedstead with straw tick and mattress, all the clothing having been removed. We were asked to examine the interior of this important department, which we did, finding nothing suspicious. We had in fact two seances, the medium sitting outside of the cabinet during the first seance. Two persons were chosen by the spirits, by means of raps, to set with the medium and hold her hands during the seance—myself and a lady being thus selected for the purpose; and I know the medium simply sat still during the performance.

Various musical instruments and a number of bells had been placed in the cabinet. These were all vigorously played upon in the usual manner, and thrust through the aperture in the curtain, and one after the other tossed out into the room. Hands of various sizes were shown, and were pounding our backs and manipulating our heads in a manner more potent than pleasing, and whoever handled the tambourine seemed desirous to try the strength of a yankee skull. At the close of this seance, a lady was chosen, by raps, to go with the medium and examine her clothing, the lot falling upon Mrs. Chamberlin, of Waitsfield, a lady whose word is above question, and when she brought the medium back again, she did so with the declaration that Mrs. Hontoon had not a single white article about her person. The medium then stepped behind the curtain and a gruff voice (supposed to be that of George Dix) ordered the light turned down, and when quite dim he said, "not so low." It was turned up slowly until adjusted to suit the spirit manager, when the curtain parted and a female figure presented itself clothed in white from cap to slippers. If any one expected to see spirit friends or rela-

tives in materialized form they got disappointed; a few tried to show their faces but could not, sufficiently plain to be recognized. It would seem the controls of the medium designed to use the power on that occasion. The rope tying was proof positive of the folly of talking about fraud proofs conditions. The mediums hands were tied behind her with a rope, and she no sooner entered the cabinet than the end of the rope struck the board partition in rapid successive blows until all the knots were out, when the whole rope struck the partition and fell to the floor, and the medium walked out free. The voice of George Dix demanded a light and a search for the rope, which we could not find, but the spirits found it and tied the medium more securely than we could, as we found after the seance was over, and it became necessary to liberate her from her bonds.

Another evidence of spirit power was in the rough handling of the medium, who was grabbed, not by Bundyites, but by spirits who twice or three times pitched her out headlong upon the floor while the materialized spirit that was out was returning to the cabinet.

Among the spirits that greeted us in materialized bodies and clothing was George Dix, in his sailor suit; an Indian of majestic proportions, dressed in his buckskins; the old lady, Mrs. Eaton, and Etta, one of the Swiss troupe of bell ringers. Mrs. Eaton was out three times, talking earnestly in a shrill, sharp voice. On her first appearance she said: "I got as mad as a hop today over hearing a lot of jealous medium talking out on the porch. They needn't think they can turn up their noses and make insinuating speeches about Maud Lord, simply because she can do some things that they can't, without making it hot for them; and if my medium does it, I will box her ears soundly. Let each and all do their own work the best they can, regardless of what others can or may do."

The youthful bell ringer spirit, Etta, was the brightest vision that greeted us from the cabinet, coming out several times dressed nicely and with great care in her usual bell ringer costume. Account for these things as you will, two things were impossible; there was no possible chance for the medium to get an accomplice into the room or cabinet, and it was also impossible for any one to change an entire suit of clothing so rapidly as one spirit followed another; further still, the materialized beings were operating vigorously inside the cabinet when the medium was outside.

CHARLES THOMPSON.

St. Albans, Vt.

#### Walter Howell's Lectures in Philadelphia.

On Sunday, October 7th, Walter Howell delivered two inspirational discourses in Baker Hall, corner of Broad street and Columbia avenue, Morning subject, "Behold I make all things new." The speaker dealt with the progress of matter. He said, life ever manifests itself according to its environments. Many illustrations were given to show how gross matter became refined by passing through the varied kingdoms of nature. As the soul or spirit of the vegetable kingdom clothes itself with particles from the mineral, it refines the same; as the soul-life of the animal kingdom clothes itself with particles from the vegetable, the process of sublimation is carried on still further. Then these kingdoms are taken up by the human soul, and are, so to speak, humanized. If the moral and intellectual faculties be unfolded, the spiritualization of matter will be more readily attained.

The speaker next considered the involution and evolution of mind. From time to time there has been a tidal wave of spiritual truth deluging the world with its floods of knowledge. These have ever caused new creations of thought. To-day the world again receives an influx of light; again the angel of the planet saith, "Behold, I make all things new." And in response to this declaration, religion, science, politics, social and domestic life, all are being reconstructed. The spirit of the age is informing mankind; this must of necessity reform society. Throughout the cycles of eternity the progressive soul will recognize the grand truth involved in these words. The divinity within us will ever say, "Behold, I make all things new." Within the human soul may be found the involved potency and promise of an eternal evolution.

Mr. Howell again addressed a good audience in the evening, his subject being, "there shall be no more death." His inspirers spoke of the evolution theory, and remarked, that it was strange that men of science, should be so anxious to discover an unbroken chain of life from cell to man, and then fail to understand a continuity of natures laws, leading them onward to the domain of thought. No atom can be destroyed, no thought can be annihilated, matter is eternal, mind is immortal. Hence man's continuity of being. The seer of antiquity, beheld in the future, a time when these discoveries should be made; and looking forward to the nineteenth century, beholding the descent of spiritual light, the rending of the veil, the open intercourse in which "life and immortality are brought to light." "There shall be no more death." The speaker referred to the resurrection of all truths of the past, which is now taking place; and the soul communion, with the soul of things, whereby the deathless spirit of all things is being recognized; enabling us to say, "there is no death in God's wide world, but one eternal scene of change; the flag of life is never furled, it only taketh wider range."

Is the soul life of India dead? Is the spirit of Egypt annihilated? Are the masters of art in Greece, dissolved to nothingness? Has the commonwealth of Rome, ceased to be? No! no! no! their external organic forms have crumbled; but the spirit of these liveth evermore. "There is no death."

These discourses, like all of Mr. Howell's orations, were most highly spoken of, by all who were privileged to attend.

Mr. Walter Howell will continue to deliver his lectures under spirit control, until further notice. It is due to state, that these orations are independent of any organization, it being Mr. Howell's desire to avoid all partizan spirit.

#### Notice.

Any one can obtain a copy of Mediumistic instruction to sit in the light, and communicate with spirits, by sending twenty five cents to medium We, (Mrs. Anna Whitehead Bodeker,) 2801 corner 18th and Grace street, Richmond, Virginia. The time has come for every individual to commune with God direct. Amen and Amen.

#### An Able Endorsement of Our Plan of Organization.

PHILADELPHIA, Oct. 8, 1883.

#### Editor of Mind and Matter:

Your postal card has been received, notifying me that my subscription expired with the last No. 46, Vol. 5, Oct. 6 M. S. 36; and I herein enclose subscription (\$2) for ensuing year. I cannot afford to lose a single number, as that would drop a link in the chain of historical information and evidence contained in our friend James' astonishing and invaluable communications.

While writing, I will take occasion to express my earnest approval of your suggestion, that the friends of the great Spiritual movement should organize schools, classes or circles (which ever they may please to call them), for the development of mediums, or the training of agents, to transact the business and carry forward the plans of benevolent spirits. And also, to protect and sustain the mediums after they have been developed. Your suggestion, to let spirits manage and conduct their own work, instead of us mortals, is admirable, and should be strictly adhered to in every case; all we have to do being to furnish the proper conditions, leaving them to do the rest. The circles on our side should meet upon the simple basis of punctuality, honesty, and good behaviour, which is, "to respect the rights of others equally with our own. And on the part of spirits, that they should come to the circles in a truthful spirit and with good intentions; that is, either to be benefited themselves, by learning something valuable they did not know before, or, to teach us something "true, good, useful, or beautiful."

If we could succeed in getting a hundred, a thousand, or ten thousand circles, or schools, upon such a basis, all over the land, if not the world, the multitudes of wise, benevolent, and powerful spirits who come to us now would soon be able to regenerate and remodel the world.

I know from experience, the excellence of the plan, as I have sat almost nightly, for the last six years, for spiritual communications. Sometimes with other persons, but if I could not obtain them, I sat by myself, alone. And the experiment has proved most satisfactory, as I have been repaid an hundredfold. The call then for the meeting is most opportune, as it is high time spiritualists should organize for self defence, against the hosts of secret, powerful and deadly foes of "the cause," and against themselves. Surely we must have all found out by this time, that "union is strength, and division is weakness." But I trust, if they do organize, to use the machinery of system and order, it will be for the good purpose of benefiting others, and serving the angels, and not for the selfish and evil purpose, the world now uses it for, of injuring and sacrificing others, to serve themselves. I should be so glad to attend the meeting, but fear I cannot, as I have not been able to go out into the chill, damp evening air for several years. But I shall watch your proceedings with deep interest and co-operate to the extent of my power. Let on the Light! More Light, is what is needed, as new Light brings new Laws! And for our motto let us adopt the thorough and vigorous one, of "Down with Popes and Princes, and up with People and Principles?"

One word more about the illumination now coming to the world through our mutual friend Mr. James. I read and re-read the communications given through him every week, with the greatest care, and with mingled feelings of admiration, rejoicing, gratitude and surprise bordering on astonishment. They are truly one of the most remarkable events of the nineteenth century. And your own comments upon them, are worthy of themselves, which is commendation sufficient for any one to receive.

Of course they are too precious to be lost, and will be preserved with sacred care, until they can be reproduced in book form, not only for present use, but to be handed down to future generations. Surely the day of deliverance from the thraldom of the dark ages, must be almost here, and there is a good time coming if we only work a little longer. In this wonderful age of new discoveries, good tidings and glad surprises, when old things are passing away, and all things are becoming new, we know not what a day may bring forth, but we must work and wait, with hope and patience for the revelations and great changes that are soon to appear.

Yours for the good time coming and that is about here,

CORA A. SYME.

#### EDITORIAL BRIEFS.

EDWARD S. WHEELER has considerably improved and is able to see friends. He will remain in Boston for the present.

Mrs. H. S. LAKE is speaking for the Northern League of Iowa during October. Parties wishing lectures will address her at Waverly, Iowa.

Mrs. EUGENIA BEST has been giving highly successful seances in Salem and Natick, Mass., the past month, and will remain in Boston for the present.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

Mrs. M. E. WILLIAMS, materializing medium, at 402 West 34th St., New York City, has changed the time of holding her seances. For particulars see advertisement in another column.

Mrs. CARRIE TRYON, the well known trance medium, has changed her residence to 355 Cumberland street, Brooklyn, N. Y., where she continues to exercise her remarkable powers.

Dr. B. F. BROWN, wishes to announce to his many friends and the public, that all those persons intending to secure his services, must do so at once, as he intends leaving Philadelphia in November for California, to spend the Winter there.

We earnestly recommend our spiritualistic friends to attend the inspirational lectures of Mr. Walter Howell at Baker Hall, N. W. cor. Broad and Columbia ave., 10.30 a. m., 7.30 p. m. each Sunday. For full particulars see Saturdays Public Ledger.

THE Cleveland Association of Spiritualists and Free Thinkers, meet every Sunday at 10.45 A. M. and 7.45 P. M., at Weisgerber's Hall, Prospect and Brownell Streets, commencing Sunday October 7. Seats free, all are welcome. All the Spiritualist papers are on sale at these meetings. Rev. Moses Hull speaks during October. G. C. Schofield, Sec

THERE were two of the largest audiences of the season at the Columbia Conservatory of Music, Brooklyn, who listened with undivided attention to the lecture upon "Spiritualism and the Clergy," and the clear elucidation of the subject presented in the evening. Mr. Fletcher is engaged in Brooklyn until the third Sunday in November. He remains there every Monday, and can be found at 173 Hicks street for private sittings.

WE ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

DR. J. H. RHODES wishes to inform his numerous friends and patients that he has opened an office and store at 803 Buttonwood street, Philadelphia, where he will heal the sick by the laying on of hands: also, that all of his celebrated family medicines are for sale, wholesale and retail. The Doctor also keeps constantly on hand MIND AND MATTER, also all Spiritual books and papers, as well as the Liberal literature of the day.

JESSE SHEPARD, the wonderful and phenomenal musical medium, will continue his select musical concerts at the seance room of MIND AND MATTER publishing house, 713 Sansom Street, Philadelphia, Penna, till further notice. It is impossible to describe them; they must be attended in person. Tickets can be procured at the office of MIND AND MATTER, and of Mr. Shepard. Seances will be held at present only on Tuesday and Friday evening of each week, and tickets must be procured in advance. Any person desirous of witnessing Spiritual phenomena would do well to avail themselves of this rare opportunity, as the chance may never occur to them again to enjoy anything like it. Tuesday and Friday evenings, at seance room, 713 Sansom street. Secure tickets in advance—\$1.00.

Work of Dr. J. S. Loucks, Maquoketa, Iowa.

#### Editor of Mind and Matter:

Please allow me to say a few words to the public through your much esteemed paper, as I have been a public healing medium and clairvoyant for fifteen years past. I have been permitted to witness some very wonderful cures of various kinds of disease by the aid of spirits working through my organism.

I have many testimonials, and am receiving them almost every day, from patients in different parts of the country. I will name a few cases only:

A son of Thomas Gorman, of South Colton, St. Lawrence Co., N. Y., was instantly relieved and cured twenty miles away, after three M. D.'s had left him to die without hope. The disease was cerebro-spinal meningitis of the most malignant form. Also, Henry Grover, of Vinton, Iowa, instantly relieved and cured of serious lung trouble, and confined to house. I was at the time in Potsdam, St. Lawrence Co., N. Y. These with many others were instantly relieved and cured with no visible application, but done by spirits, they using me as a battery, forming their own invisible connection and performing their miraculous cures.

We also cured a Mrs. La Fontaine, of Lawrenceville, St. Lawrence Co., by laying on of our hands, in the space of about five minutes' time; she having been prostrated on her bed for four long years, with no use of her limbs, they being perfectly stiff, unable to move except by lifting by other hands, and then in a horizontal position; seemingly paralyzed in every part of her body, and being made well by the one treatment named; also, remaining well since, for a lapse of twelve years. She now lives in Fort Covington, N. Y., well and healthy.

We cured many suffering ones at Mount Pleasant Park Campmeeting, at Clinton, Iowa.

A Mrs. L. H. Olcott of Rochester, Ill., at one treatment of about one minute's time, of a complication of diseases of several years standing; also, Miss Ellen Weller of Hedgesville, Iowa; also Mrs. Lucius Wright, of Darien, Walworth Co., Wisconsin, both having very serious female ailments of a severe nature and were considered about hopeless; also having other severe and complicated diseases too numerous to name, both cured in a very short time; also cured the arm of a man which was paralyzed so he could not get it into his pocket, cured in about one minute. His name I did not learn. We could name many more, but deem this sufficient to induce others suffering to avail themselves of our

God-given power, and be cured of their maladies, and not fool away their money and time with the drug doctors who cure no one, but only torture you and rob you of your money and health, and we will say right here, the most forms of disease we find to remove are the terrible effects produced by poisonous drugs, given by so-called doctors; and many poor mortals have been made invalids for life in consequence, with constant suffering.

We diagnose disease accurately, asking no questions, and are enabled to treat understandingly every case. We cure at a distance by magnetized remedies, sent by mail with wonderful success. So the good work is moving on to the more accurate knowledge of disease and their cure.

We are located now at Maquoketa, Jackson Co., Iowa, where we shall be ready to respond to call. Ask and you shall receive.

Dr. J. S. LOUCKS,  
Maquoketa Iowa.

#### Music From Spirit Life.

Editor of Mind and Matter:

We mortals have but a faint conception of music, yet music, as we can conceive it, is a grand thing. It is the soothing balm in all things earthly, and has the power to bring to the surface man's best elements and to melt his feelings to tendermost and devotion, or to arouse his fiercest and most dangerous passions. Men rush into battle and face the deadly bullets under the stirring sounds of martial music, who, but a moment before its sounds were heard, dreaded the combat. But as the shrill sound of the fife or roll of the drum is heard, they forget their dread, and rush into the thickest of a combat, perfectly heedless of the result.

But how tame and imperfect is music, as humanity can conceive of it, when compared to that grand heavenly music—that soul-stirring, spirit-elevating music—that flows from the touch and effort of the grand spirits that control the organism of Jesse Shepard. One must hear this singularly gifted musical and physical medium, to be able to form a conception of music in all its grandeur and soul-stirring effect. The basso of a Labach, the soprano of a Sontag, the touch of a Sabatino's harp, the grand and beautiful voices of a Bosio, Malebran and Persiana, can only be conceived of by attending one of these concerts, given at the public seance room No. 713 Sansom street, Philadelphia.

This is one of the things that only occur once in a lifetime, and to me life seems to be too short to let such an opportunity pass. Oh! would that the world knew the powers of this grand medium. His phases of mediumship are certainly the grandest one can conceive of and no one should ever say they have heard music until they have heard Jesse Shepard, for they can not form the slightest idea of what music is until they have heard him. I consider having heard him the most sublime thing that has ever taken place in my existence. I sat in his circle last night in company with Dr. Dooly and Capt. Clary of Kansas City, who join me in all I have said.

Respectfully, F. F. TABER, M. D.,  
Phila., Oct. 9, '83. Atlanta, Ga.

P. S.—I forgot to mention in the above communication that I have heard Mr. Shepard before. Once in 1868 and once at my home in Atlanta, Ga., and now in this city and his powers are constantly increasing.

F. F. TABER, M. D.

#### Spirit Approval of the Course of "Mind and Matter."

MR. ROBERTS:—Dear Friend and Brother in the Work:—Viewed from the earthly standpoint, the course that you have taken is possible of misinterpretation by those who are not spiritually unfolded. There are two ways in which an earnest worker may serve the cause of truth. One by covering over and concealing all the defects that may come in connection with those who are engaged in the work, by calling black white, and exalting those who are indifferent to the higher laws of life. This course is always dictated by policy. The other course, and the one by far more difficult, is to lay bare all imperfections and let the sunshine of Truth stream in upon them.

"It is in fact being cruel to be kind."

This, my brother, is the course that heaven has marked out for you to follow. Many will misunderstand and condemn you; yet you must go on, and so long as the tree of error shall flourish in the garden of Spiritualism, so long will the blows of your axe be felt. When the angels are for you, who can be against you?

Your friend,  
MRS. M. C. MORRISON.

#### Correction.

J. M. ROBERTS.—In my article upon Evolution, I used the word progress instead of development, because I thought that those who did not split hairs, would better understand the idea I desired to convey, viz., the gradual change from a seed or an egg, etc., to the ultimate of what was possible in either case. But development as thus defined is not what is generally understood by Evolution, or a change from one distinct thing into another, or a wolf into a dog, or an animal with five toes into one with a hoof, etc. Fraternally,  
WM. B. FAHNESTOCK.

Thomas J. Hall, North Pleasureville, Ky., writes:—Find inclosed \$1.00 to continue my subscription to MIND AND MATTER the only faithful and fearless paper on the subject of Spiritualism I have ever seen. Fight on, dear friend, for human rights until its last foe begs for quarters.

John W. Roworth, N. Y. City, writes:—Dear Sir and Brother,—You will find two dollars for MIND AND MATTER for one more year, 1884. I am much pleased with it, so go ahead with it. I like your paper and I look for it every week. I hope you will be supported with your paper. I like a man to speak what he thinks is right."

W. P. Gordon, Kansas City, Mo., writes:—I see my subscription to MIND AND MATTER wants renewing. Please do not stop it. Will send you the money in a few days. I would not have it stopped for four times the subscription. I consider MIND AND MATTER the best Spiritual paper published, and I glory in the sledge hammer blows that you give to the Bundyites, and I hope you will soon be enabled to knock the Jesuit breath out of them.

Elisha Hall, Appleton, Wis., writes: "I received your notice of the expiration of my subscription for MIND AND MATTER, and as I think it is the best paper that is published in the world, I must have it as long as I can make out the money to pay for it. I feel so much in earnest in regard to those communications, giving the origin of Christianity. I wish I could tell you in sufficiently expressive language how much I thank you. And the other communications show the conflict and warfare that is raging on both sides of life, and we have got to stand at our post and be watchful. But take courage—victory is ours.

**Mrs. Reynolds' Mediumship Fully Proven.—Her Untruthful Accusers Convicted.***Editor of Mind and Matter:*

I made a promise to your spirit daughter some time ago, while in San Francisco, that I would write my experience in materialization in that city, for publication; and as I see by your paper *MIND AND MATTER*, that the medium, Mrs. Elsie Reynolds, through whom your daughter materialized, is being grossly slandered, misrepresented, and persecuted, I think it a good time to redeem my promise, and add my mite to sustain the cause of truth and justice, as well as defend Spiritualism, the only true and rational theory of the future destiny of man.

I reached San Francisco August 16th, late in the evening, a perfect stranger in that city, two thousand miles from home. This was Thursday night. On Friday, I looked over the papers for the address of medium, and found that of Mrs. Elsie Reynolds, 832 Mission Street, materializing medium. I at once decided to go and investigate that phase of spirit manifestation for myself; so about 8 o'clock in the evening, in company with a gentleman, (whose acquaintance I had made on the train while travelling,) we called at Mrs. Reynolds' and sought admission, which was granted. The circle was soon formed, and all who wished were permitted to examine the cabinet, which was merely a curtain stretched across a bay window. I wish to say here, that the room was a front one, in the second story—that is, there was a basement story under it, and the window used as a cabinet did not extend to the lower story, but was built on to the second story by an extension of the joists of the floor of the second story, and was fully eight feet from the ground, and above the reach of any ordinary man; the windows were securely fastened and lined with dark cloth to exclude the light.

Soon after our admission the circle being formed, the medium (after the cabinet had been examined by all who wished,) took a seat just outside of the cabinet until entranced, when she arose under control and entered the cabinet. Almost immediately upon her entering, the spirit form of a female appeared at the aperture robed in white. After standing a moment, she disappeared, and the form of little Effie, one of the band, was next to appear. She saluted each one present with a strong and audible voice, seemed to be on familiar and intimate terms with each one, calling them by name, except the gentleman that went with me and myself. She invited a little girl up to kiss her, who afterward sang a duet with her.

Then she said, "There are two strange boys here to-night." She calls all men boys, and all women girls. I asked, "Effie, can't you tell us our names?" She said, "Not now—maybe after awhile," then disappeared in the cabinet, and a tall spirit form of a lady appeared in quite a strong light. She walked right out to the circle, took a gentleman by the hand and asked him to arise to compare heights. She was the taller of the two, while he was an ordinary sized man. This was the spirit of Wealthy Adams. Immediately upon her retiring to the cabinet, a short, heavy set lady appeared, walked up to gentleman previously spoken of, and asked him to arise and compare heights, saying at the same time, "Tall man—little woman." This was Gracie Winthrop. After her disappearance, little Effie again showed herself at the aperture, and addressed me. She asked me if I wasn't a doctor. I answered her that I was. Then she said I was from Kansas City, and that was Dr. Kimmell. She said there was a little boy in the cabinet, who said I had cured him of erysipelas, and that Dr. —— (here she named a prominent physician of our city) had let him die afterwards of measles. She also gave me the names of a number of people of Kansas City. I then asked her who the gentleman was with me. After a little time she succeeded in getting his name correctly, a thing I could not then have done myself. She said he was from Denver, and put away dead people, and said it was a pretty good joke for him and a doctor to travel together. He was an undertaker. He told me afterwards, he did not believe there was any person in San Francisco who knew his name. This man was no Spiritualist, and this was his first experience.

Next to appear was truly an unexpected, yet joyful surprise for me. The curtains parted and my mother stepped forth, approached me with outstretched arms, and said, "Theodore." I immediately arose and went to meet her. She put her arms about my neck, called me her dear son, kissed me and conversed with me. I wish to remark here that I never wrote my name Theodore, using the initials in preference, and living hundreds of miles away from the home of my youth, and being a physician, I am usually greeted by the title of my profession. Indeed, I had not heard for many years the familiar name with which she greeted me. My mother has been in spirit life over twenty years. This was her first appearance.

After her, several spirits materialized who were unknown to the audience. One, a lady, spoke in German, and a gentleman in the audience who understood the language, went up and shook hands with her, and conversed with her some time in her native tongue. She was followed by Miss Roberts, your daughter, who came several times each evening that I was present. She was very strong, and would pass around the circle, and shake hands with each one present, and talk as naturally as if in her mortal form. She asked me if I was acquainted with her father, and desired me to make his acquaintance. She is a beautiful spirit, and is doing much to convince mortals of the realities of spirit life, and of the power that spirits have to return. I shall not soon forget the pleasing words of cheer and encouragement she greeted me with, each evening I was present, urging me to be faithful to the cause I had embraced, and as true to my convictions in the future, as I had ever been in the past. This spirit always came in a strong light—asking for the light to be turned up and the shades removed. Her features, color of hair, and eyes, shape, soundness and symmetry of the teeth, were as discernible as in real life. After her came Star Eye. This name would indicate an Indian girl, and so she is in character and actions, but not by birth. She was captured by the Indians when a child, and was reared and held by them until released from the mortal form. No one who has ever seen this spirit could for one moment believe it was an accomplice, or any one personating a spirit. She too was very strong, and would many times pass out of the cabinet into the room, with the agility and apparent strength of one in the form. She gave a number of persons, including your correspondent, a piece of her drapery, cutting it off with her

own hands. She allowed me to closely examine her hand and arm, which was round, plump and firm as in physical life. This spirit brought out a tin trumpet three feet long, which she passed to different parties in the circle, and allowed them to hold it, without any contact with her, many times four or five feet from her, while Mr. Gruff, (one of the spirit guides,) talks through it or rather out of it, for he really appears to occupy the horn. I have held it on several occasions, away from the floor, without being in contact with anything except my hands, and the vibrations when Mr. Gruff would speak could be distinctly felt.

Star Eye has an individuality that is beyond the power of any one to mistake. One little incident that was very convincing to me occurred in connection with this spirit. I was at Mrs. Reynolds' one evening for the purpose of attending a seance, and about the time the circle was ready to form, I spoke to the medium of Mrs. Souther, (another materializing medium.) Mrs. Reynolds said she (Mrs. Souther) had a private circle that night, and if I wished to go she would give me a note to Mrs. Souther, that would admit me. This she did—armed with which I found admission to Mrs. Souther's circle. During the course of the evening, Star Eye appeared there, bounding into the room with a leap and screech that might have been taken for a war-hoop, going through her antics with a naturalness that defied imitation. I learned afterwards that she was at Mrs. Reynolds' that same night. Now we must conclude one of two things, either Star Eye is a spirit, and materialized at both places during the evening, or each of these mediums has an accomplice that act out the same character in every particular; and that one of the most difficult characters to personate that can possibly be conceived of, viz., an untutored child of the forest. Many other materialized forms appeared. One a little child not over two years of age, and as I had a seat near the cabinet, I took out my watch and attracted its attention, causing it to walk up to me so that I could have put my arms about it. I was thus favored with an opportunity of observing it closely, and know positively that it was a materialized form.

I saw spirits materialize and dematerialize outside the cabinet—saw them elongate from a natural height to fully nine feet; also saw them float in space several feet from the floor. I was also permitted to lift one of the materialized forms, which I accomplished easily upon first trial. She was of ordinary size, and would weigh about one hundred and fifteen pounds. After lifting her she went immediately to her aunt, who was in the circle, sat on her knee a few moments, then returned to me and bantered me to lift her again. This I found myself unable to do (from apparent increase of weight), which greatly pleased her, and caused her to skip about the room in great glee. I am quite a muscular man—able to lift two hundred pounds easily, and was much astonished at not being able to lift her. This is but a fraction of what I saw during several nights that I attended this most wonderful medium's circles, but I will not ask space in your paper this time for a further account of the materializations that I witnessed through Mrs. Reynolds' mediumship while in San Francisco; but may, at some future time, have something more to say on the subject.

Spiritualism in Kansas City is beginning to take root. The soil upon which a few fearless, conscientious sowers are spreading, the seed only needs cultivation to bring forth an abundant harvest.

Mr. Justin Robinson lectures to a small, but appreciative audience every Sunday afternoon at 3 P. M., at 914 Main street. He is entranced, lectures under control, answers questions propounded by the audience, and gives psychometric readings, poems etc. His Sunday afternoon entertainments are both interesting and instructive.

Kansas City, with its eighty thousand inhabitants, furnishes one of the best fields in the whole country for mediums who desire the spread of Spiritualism, and who have a wish to see the cause flourish. Some time ago Mrs. Kimball, psychometric reader, paid a visit to this city, staying several months. Mrs. Mott Work, independent slate-writing medium, was here a short time ago, and did a good work. Mrs. Perkins, trance medium, is here at the present time, and in her way is doing much good.

There are several mediums being developed here now, who, it is believed, will fearlessly allow their lights to shine and spread the truth.

It is to be hoped that Kansas City will receive more attention from mediums in the future. The harvest truly is plenteous, but the laborers are few.

Dr. T. A. KIMMELL.  
914 Main St., Kansas City, Mo.

**NOTES OF PROGRESS—No. 3.****Remarkable Materializations.**

BY OLIVIA F. SHEPARD.

To those who have formerly complained of materialization, that the features of spirit friends were not sufficiently distinct for positive recognition, I would say, go to the seances of Mrs. Williams, at 462 West 34th street, New York City, and you will find an astonishing advance made in that direction. I do not, indeed, see how anything further in the way of clear outline and natural expression could be desired.

I was present Wednesday evening, the 12th instant, and in spite of the cold rain that was falling, nearly all the chairs were filled. Among the eighteen or twenty spirits materialized were Alice Cary, Margaret Fuller Ossoli, Carrie Miller, Bessie Foster, E. V. Wilson, and a royal personage of the most remarkably developed physical proportions that I have even seen in spirit or in mortal. A murmur of astonishment ran through the seance room as the curtains parted and this man saluted us—magnificent in physical and intellectual development, and adorned with the insignia of his rank. He said he came to fulfil his promise to a gentleman who was present from Ohio, and he talked with him, but did not wish his name announced.

The face and form of E. V. Wilson were so life-like that I should not have been surprised to see him walk out into the street, or commence lecturing and giving tests. It was hard to realize that he had ever stepped behind the curtain of life's drama to lay that body down, so natural and full of active power it looked.

Bessie Foster's features were so real that I knew her the moment the curtains parted, before she

had time to stretch out her arms, and call "my child," which she did immediately, with all her wonted fervor and affection. I talked freely both with her and with the Countess Ossoli, who came afterward, and both gave me such loving counsel, and such tender words of appreciation and encouragement, as I can never hope to fully earn. Bessie Miller was the most perfectly materialized that I have ever seen her. Bright Eyes was, if possible, more brilliant in her tests and witty repartees, and more brimming with pity for the sorrowing than ever; and Crow Foot had an added sunbeam of geniality for all; while Captain Holland led the work with his accustomed kindness, solidity and firmness.

Mrs. Muerling filled her difficult position of assistant with courteous firmness, and with the fine cooperation of Prof. Watson in the musical department, held in leash a disturbing element present which was evidently "bent on mischief." They deserve the highest praise for their success in controlling what seemed uncontrollable in so perfect a manner that the sitters hardly felt a jar of discord; but the strain upon them must have been well nigh unbearable.

I must not forget to tell you that Bright Eyes and Crow Foot have very excellent crayon likenesses, taken by a young artist while their medium was at Cassadaga Lake. He must be rarely gifted, and I hope will soon come East, which I learn is probable.

You will see by Mrs. Williams's card that she proposes much more work. I think the plan of numbering chairs and tickets a happy one, and since the number of sitters is limited, I would urge persons from a distance to secure their tickets in advance, or they will very likely be unable to get in.

**GERMAN SPIRITUALISTS.**

I was delightedly surprised a few days since by a visit from that staunch spiritualist and successful healer, Mrs. Emmertz, of Philadelphia. I hope too, to see her soon on the rostrum lecturing in German, for which she is amply qualified both by natural mediumistic endowment and broad spiritual experiences, while her fine and fluent use of the German language would enable her to fill a large sphere of usefulness among her people in this country, who are not familiar with the English language. While enjoying with her, as only congenial spirits can, an outlook into the present, past and future of our cause, I was forcibly reminded of a prophecy given through Bessie Foster two years ago, the 4th of August, by the German poet, Ludwig Uhland, concerning the prominent position the German mind would take in the final victory of Spiritualism over Materialism and Christianity.

Neither Mrs. Foster nor myself had at that time any acquaintance among the Germans, but we were sent among them to reside in less than one month afterwards. I find that they investigate calmly, thoroughly and honestly, and when once convinced, are as unchangeable, except in the line of progress, as they are notably firm in friendship. On the other hand, Americans who would swear to day that they had seen a genuine spirit phenomenon, would often, at the end of a week or month, be just as positive in their assertions that their eyes and ears and sense of touch were at fault, and declare that they had "undoubtedly been most grossly humbugged."

It is restful and a tonic to both heart and brain to talk with Spiritualists like Mrs. Emmertz, who know no wavering; who talk of facts and not of guesses; who have no longing backward look to the pomp and glamour of the church, its rituals and ceremonials—its holy orders, holy days, and holy bibles; who spend no time as too many avowed Spiritualists do—

"Striving their idols to receive,  
White women weep, and children starve."

(as a spirit voice whispered to me, last Sunday, they were doing, in a thunderous and heated war of words, about the Bible, in the conference of the "Spiritual Alliance," New York City); but who go forward—straight forward—opening soul and sense to the living inspirations which are coming daily with a greater spirit power than has ever blessed the earth before.

**THE CONTINGENT FUND.**

An Indian standing by me while I write, insists on my thanking "Big Brave" Hill (he says that's what his initials B. B. stand for) for his admirable letter on this subject. I am only too glad to do so, on my own behalf as well as his, and to say that I hope Mr. Roberts will be instructed by those who send their contributions, to use them in any way which his good sense directs, either in sending *MIND AND MATTER* or providing for the material subsistence of those mediums whom he feels need aid, and also in legal defence when that is unavoidable.

In a fine written communication received last week, the communicating spirit says: "A season of great activity is at hand, and many new workers are being brought into the ranks." My own observations confirm this, and I pray Spiritualists who have money, to see to it that the paths be made less rugged for these "new workers" than those have been which so many of us have walked with bleeding feet for many years!

Looking from my window out upon the Hudson, I miss the gay barges with their streamers, music, and merry dancers, which have enlivened it all summer; but their gayety and gorgeousness seem to have been all absorbed by the surrounding scenery, and hill and rock and tree and vine are tossing and waving them back to me in the plenitude of regal autumn splendor. Summer is gone, autumn is here, and winter is approaching. The heart of many a sterling medium who would face a quick death for principle without the quiver of a muscle, will quail with terror at the thought of empty coal bins, unpaid rents, and insufficient food and clothing. No other mortals need, and earn so much, and receive so little material comfort as mediums do. Refined by mediumistic development, made sensitive to the warmth and beauty of the spirit realms, by daily contact and rapport with them, they suffer immeasurably more from cold, hard and unlovely earth surroundings than the unmediumistic soul can ever do.

To mediums, poverty, and not death, is "The King of Terrors." In no other way have the Jesuit spirit interfered with the progress of truth been so successful in their efforts to cripple and destroy the usefulness of mediums, as by impressing monied men to hold their iron safes fast locked while mediums starved, or else open them to rebind the fetters on the human soul! Never can time obliterate the agony which seared into my heart and brain like red hot iron, while pleading with a wealthy Spiritualist for a little help for the grandest medium I have ever known, and who was afterward

crushed out of her body, and into spirit life, by want.

I was told that "thousands of dollars were being voluntarily sent to Dr. Newbrough to enable him to publish what was to be the "Bible of all Bibles," and which has resulted in the stupendous Oahspe fraud! The undeviating frankness of the editor of *MIND AND MATTER*, in his dealing with this and other Jesuit frauds; his unwavering loyalty to persecuted mediums; the unflinching integrity which has held him on his way, though forsaken and abused by those he loved; and the ease with which he detects, and the clearness and certainty with which he exposes movements inimical to progress,—all mark him as an almoner to be trusted with all the treasures earth can put into his reach. I pray you, Spiritualists, everywhere, see to it that his treasury is always full. If he needs assistants in receiving and dispensing funds, he can easily select them among the little band of workers who have firmly stood beside and aided him through the smoke and heat of the terrific battles he has fought. This would be organization—the best I conceive.

The war is not over, though so many valiantly contested fields are gained. I for one do not want to be counted on the retired list, though I am conscious of a great diminution of physical endurance, by reason of the unspeakable privations which I have suffered in the campaign, and especially in this last most trying year. Happily for me, I now am comfortably pensioned by a friend outside the ranks of Spiritualism, so that in my pleading for help for our brave and suffering mediums, I cannot be suspected of any selfish motive.

The present and past arrangements of society have put the ownership of the material wealth of earth almost entirely in the hands of men, so that women in welcoming this great influx of power from spirit life, which is eventually to make her free and independent financially, as well as politically and socially, is largely dependent now upon the purse of man for material means to carry on the work of liberation. The most spiritually unfolded men seeing this is so, and recognizing that their higher progress is dependent upon woman, that she is, indeed, the mother in spiritual as well as physical existence, will give of their resources to the utmost, while the naturally narrow-visioned, selfish and tyrannical, even among the Spiritualists, are tightening the clutch on theirs more closely every year, or expending them in rebuilding by false and subtle methods the decaying and pernicious systems of the past from which they have inherited their vain and petty ambitions.

Gentlemen of property, I entreat you, do not rest satisfied with bequeathing it to Spiritualism after your demise, since it is more than likely that a large share of it will be squandered in litigation, but rather put every dollar you can spare into the treasury at once, and enjoy the double satisfaction of seeing the good accomplished by its use, and of personally assisting in its outlay. Parker Pillsbury once told me that he believed there was more unhappiness in spirit life from witnessing the misuse of funds, which benevolently inclined persons had desired to leave for some good purpose, than from all other causes, judging as he did, from communication with them. May Spiritualists take warning.

111 Oliver Ave., Yonkers, N. Y., Sept. 17, M.S. 36.

**Spiritualist Association Hall.**

Since the Spiritualists leased the premises known as Tilton's hall, in Tilton block, Main street, they have thoroughly cleansed and refitted it, placing it in proper condition for occupancy, and will be opened for the first time for religious purposes next Sunday, the hours of meeting being at 2 o'clock p. m. and 7 o'clock in the evening.

To harmonize with the established use to which it will be appropriated by the association, it will take the name of "Brittan hall," Tilton's block, Main street, which is in respect to the memory of the late Dr. Brittan, a distinguished and solid advocate of the principles of this new philosophy of life and death.—*Haverhill (Mass.) Gazette.*

**A Revival in Philadelphia.—Powerful and Unique Demonstrations.**

The seances now being held by Mr. Jesse Shepard, are producing an effect on the skeptical investigator and the indifferent believer, alike, which is creating a revival of Spiritualism in Philadelphia. Persons who have not attended a seance for years are now anxiously asking for seats at Mr. Shepard's circles, while many from the churches who have never visited a spiritual seance room, are amongst the most enthusiastic and appreciative. Mr. Shepard enlarged the circle for the last two seances, and admitted several more than could heretofore find seats, but notwithstanding, his patrons are even now obliged to engage seats many days in advance, in order to secure admission upon seance evenings.

So great has been the interest awakened, that letters have been received from Missouri, Michigan, Wisconsin, and other Western States, asking for information regarding the developing classes held by Mr. Shepard's wonderful band. A high phase of mediumship is one of those glorious gifts which always exerts an influence for good. In several instances, persons possessing latent medial powers, have been developed in different phases, after having attended two or three seances. No tongue or pen can do justice to the marvellous brilliancy and scientific accuracy of the musical and physical phenomena presented at these seances.

No two are alike. Sometimes independent voices fill the air with sonorous volumes of sound like the low, rich, mellow, thunderings of a great organ; at other times the high, clear tones of a Sontag or a Malibran, will captivate the hearers with bird-like trills; *roulades* of flute-like purity and precision; and *cavatina's* that make the heart big with sentimental rapture and fraternal sympathy. The power and universality displayed at these seances are the greatest cause for wonder. The leading Spiritualists of Cincinnati, who attended from fifty to seventy seances held by Mr. Shepard in that city, declared that some fresh surprise and delight awaited them at every sitting. So far it has been the same here. It is like a never ending Wagnerian performance, in which every scene is laid in a new clime; every act played by new actors; every climax rising to greater heights. All the emotions and sentiments known to human affections have been touched on the sapphic harp; while from the piano strings come Oelian tones that give consolation to the sorrowful, courage to the afflicted, strength to the doubting and joy to every beating heart. Mr. Shepard has consented to remain a short time longer in Philadelphia.

## Special Notices.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

A. W. S. ROTHERMEL informs us that he is at home, 130 Hall St., near Myrtle, at Brooklyn, N. Y., and will hold seances every Tuesday and Sunday evenings, until further notice.

Our old friend and co-worker in the cause, Abner Rush, has left Santa Barbara, Cal., where he has been successfully treating the sick; for Portland, Oregon, where all communications can be sent.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.), now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

FRANC T. RIPLEY informs us that he will stay in Maine for the fall and winter, and lecture and give platform tests. Any parties desirous of engaging him for that purpose can address him at Searsport, Maine, care of W. B. Morse.

MRS. S. E. BROMWELL, 435 W. Madison Street, Chicago, Illinois, spiritual medium, holds seances Thursday evenings. Private sittings daily. Conducts spiritual meetings 3 P. M. Sundays, at the West End Opera House, 433 W. Madison St.

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DR. G. AMOS PEIRCE, 171 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

J. W. KENYON's appointments are, for the month of October, at New Boston, Ill., and the first and second Sunday in November, at Genesee, Ill. Would like to make engagements in Tennessee and Missouri for the winter. Please correspond. Permanent address, J. W. Kenyon, Jackson, Mich.

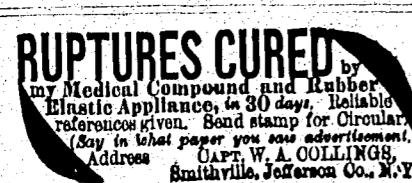
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## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

August 17, M. S. 36.

EUNOMIUS.

(The Great Arian Leader).

[Cha-wan-ska, the Indian guide of the medium, introduced this spirit by saying: "This brave seems to have great trouble to give his name. He is very much opposed by spirits that are unfriendly to him, and to his purpose in coming here. He was an Arian. His name is Eunomius; and he wants me to say this to you."—En.]

I will salute you, sir, by saying, that there can be no peace while Christianity exists, for it is the religion of persecution and death. Instead of Jesus being entitled to the designation, "The Prince of Peace," he should have been designated "The Prince of Errors." But all this is as nothing. It was only the doctrines of Apollonius of Tyana, promulgated in his day as the highest morality that men could conceive of. But to-day, before the light of advancing knowledge, it sinks into utter insignificance. Moral principles can be utilized under such conditions as they meet. When I lived on this mortal plane, I was a rabid Arian. What fools we mortals were to fight over the respective tenets of our ideal creeds! for there is no creed, now extant, but is based upon ideal presumption. All that I have to comfort me in spirit life is this, that I took the course I did, thinking that I was doing right. You must remember that it is a strictly spiritual principle that if you are enthusiastic and honest in what you teach, you are never condemned in spirit life for it. In relation to my mortal contests and contentions with the bishops of my time, I have simply this to say, that we never fought about Jesus. The Arian and Athanasian controversy was simply a fight over the Kristos of the East and the Hesus of the West. This was the real subject of controversy between Arius and Athanasius.

[Here the communication abruptly terminated, Cha-wan-ska stating that the spirit was so opposed that he could hold the medium no longer. We take the following account of Eunomius from Smith's Greek and Roman Biographical Dictionary.—Ed.]

Eunomius was a native of Dacora, a village of Cappadocia, and a disciple of the Arian Aetius, whose heretical opinions he adopted. He was, however, a man of far greater talent and acquirements than Aetius, and extended his views so far, that he himself became the founder of a sect called the Eunomians or Anomoci, because they not only denied the equality between the Father and Son, but even the similarity. Eunomius was at first a deacon at Antioch, and in A. D. 360 he succeeded Eleusis as bishop of Cyzicus. But he did not remain long in the enjoyment of that post, for he was deposed in the same year by the command of the emperor Constantius, and expelled by the inhabitants of Cyzicus. In the reign of Julian and Jovian, Eunomius lived at Constantinople, and in the reign of Valens, he resided in the neighborhood of Chalcedon, until he was denounced to the emperor for harboring in his house the tyrant Procopius, in consequence of which he was sent to Mauritania in exile. When, on his way hither, he had reached Mursa in Illyricum, the emperor called him back. Theodosius the Great afterwards exiled him to a place called Halmiris, in Mesia, on the Danube. But being driven away from that place by the barbarians, he was sent to Cesarea. Here, too, he met with no better reception, for having written against the bishop, Basilus, he was hated by the citizens of Cesarea. At length he was permitted to return to his native village of Dacora, where he spent the remainder of his life, and died at an advanced age, about A. D. 394. Eutropius Patricius ordered his body to be carried to Tyana, and there to be entrusted to the monks, in order that his disciples might not carry it to Constantinople, and bury it in the same tomb with that of his teacher, Aetius. His works were ordered by imperial edict to be destroyed. His contemporary, Philostorgius, who himself was a Eunomian, praises Eunomius so much, that his whole ecclesiastical history has not unjustly been called an encomium upon him. Philostorgius wrote besides, a separate encomion upon Eunomius, which, however, is lost. Photius, who gives an abridgment of Philostorgius, and Socrates, judge less favorably of him; for they say that Eunomius spoke and wrote in a verbose and inflated style, and that he constantly repeated the same things over again. They further charge him with sophistry in his mode of arguing, and with ignorance of the Scriptures. It should, however, be remembered that these charges are made by his avowed enemies, such as Athanasius, Basilus the Great, Gregorius Nazianzenus, Gregorius of Nysa, Chrysostom, and other, who attacked him not only in their general works on the history of the church, but in separate polemical treatises.

Eunomius wrote several works against the orthodox faith; and Rufinus remarks that his arguments were held in such high esteem by his followers, that they were set above the authority of the Scriptures. After his death, edicts were repeatedly issued that his works should be destroyed, and hence most of his works themselves have not come down to us, and all that is extant consists of what is quoted by his opponents for the purpose of refuting him. The following works are known to have been written by him: 1. A Commentary on the Epistles of the Romans, in seven books, which is censured by Socrates, for its verbose style and shallowness. 2. Epistles, of which Photius read about forty, and in which he found the same faults as in the other works of Eunomius; but Philostorgius preferred them to his other writings. 3. An Exposition of Faith, which was laid before the emperor Theodosius at Constantinople in A. D. 333, when several bishops were summoned to that city to make declarations of their faith. This little work is still extant, and has been edited by Valesius in his notes on Socrates, and after him by Baluz in the *Nova Collect. Concl.*, vol. 1, p. 89. 4. *Apologetikos*, or a defence of his doctrines. This is the famous treatise of which Basilus wrote a refutation in five books, which accordingly contain a great many extracts from the *Apologetikos*. The beginning and the epilogue are printed in Cave's *Hist. Lit.*, vol. 1, p. 171, &c., with a Latin translation; but the whole is still extant, and was published in an English translation by W. Whiston in his

*Eunomianismus Redivivus*, London, 711, 8vo. The Greek original has never been published entire. After the refutation of Basilus had appeared, Eunomius wrote, 5. *Apologiae Apologia*, which, however, was not published until after his death. Like the *Apologetikos*, it was attacked by several orthodox writers, whose works, except that of Gregorius of Nysa, have perished, together with that of Eunomius."

Such is the account of Eunomius, whose spirit gave that too brief communication. Is it not a most significant fact that such special pains were taken by the Christian priests and emperors of Rome to destroy the works of Eunomius? Not only were the works of Eunomius destroyed, but also the works of those orthodox Christian writers who attempted to answer his reasoning against so-called orthodox Christianity. Why were the latter destroyed, if not because they disclosed just what it was that Eunomius was contending for? The boasted established Catholic Christian Church, as late as the beginning of the fifth century, could not afford to have the Arian views of Eunomius, even remotely understood; and so, by decree, the imperial and priestly rulers of Rome sought to destroy all trace of the great secret that the writings of Eunomius disclosed. What was that secret? Nothing more nor less than that orthodox Christianity was a monstrous sacerdotal fraud, which was being forced upon the ignorant masses of the Roman empire by the combined power of the civil and priestly rulers of that mighty nation. Little did these artful and selfish foes of truth dream, that in spite of their efforts to conceal their infernal work and silence the able mind of grand old Eunomius, that the time would come when his outraged spirit would return and expose their villainy to the gaze of all-coming generations of mankind. Justice may slumber long, but at last awakes, and retribution follows. Truth may be buried beneath the accumulated error of ages; but the time comes when its light bursts forth with irresistible might, striking terror to the hearts of error's minions. So in this instance, when the spirit of Eunomius, after nearly fifteen hundreds years of anxious and fruitless waiting for an opportunity to vindicate his memory, finds that he is beset with these myrmidons of bigotry and error from the spirit side of life, up to the last word he uttered; but in vain. Eunomius disclosed the real issue in the controversy between Arius and Athanasius and their respective adherents and followers. That issue, Eunomius tells us, was not about the heathen doctrine of a triune god, nor about the inferiority of the Son to the Father God, as the Christian hierarchy have sought to make the world believe; but it was whether the Christos of the Armenians and Grecian Gymnosophists, worshipped by the Ebionites, Nazarites, Essenes, Gnostics and Eclectics should prevail as the theological representative of a universal religion, over the Scandinavian, Germanic, Celtic and Gallic Hesus.

It was undoubtedly to settle this great and essential point, that Athanasius prevailed upon Constantine to convene the first general council of so called Christian bishops that was ever held, at Nicaea in A. D. 325. And by this communication of Eunomius we are made acquainted with the reason why no record was kept of the proceedings and discussions of that most important and memorable Christian council. It has ever been a puzzle to modern Christian writers and critics why there was no record preserved of the details of the action of the Council of Nice. That such a record was made seems certain, but for some reason that could not be avoided, it has been destroyed.

Dr. Nathaniel Lardner, in chapter lxxi of his work, treating of the Council of Nice, says:

"When Constantine became master of the East, in 323 A. D. or 324, after the final defeat of Licinius, a warm controversy was on foot in Egypt and the neighboring countries, which gave the emperor a great deal of uneasiness. In order to put an end to it, and to restore peace to the churches, he sent, as Eusebius says, a bishop of great note (Hesiod, bishop of Corduba, as Socrates informs us,) with a letter addressed to the bishop Alexander, and the presbyter Arius, the two principal contending parties. But notwithstanding the arguments and entreaties of the emperor's letter, and the utmost endeavors of the good man who carried it, the contention, as Eusebius assures us, grew still warmer, and spread wider: or, as Socrates says, neither Alexander nor Arius were softened thereby, and among the people disturbances increased.

\* \* \* \* \*

"I forbear to enquire who presided in the council; whether the legates of the bishop of Rome, or Eustathius of Antioch, or some other: and who complimented the emperor in a short oration upon coming into the assembly; whether Eustathius before named, or Eusebius of Cesarea; as also where the council was held; whether in a church or in the emperor's palace. They who have a curiosity to be satisfied upon those heads, may consult the authors referred to in a note at the beginning of this chapter.

"The Council was assembled at Nice in Bithynia in the year of Christ 325. How long it sat is not absolutely certain. Some have made it last for two or three years; but learned moderns generally contract it within a small space.

\* \* \* \* \*

"Some have supposed that the Bible, or the New Testament at least, was placed upon the table in the midst of the council, to intimate what was the rule by which they ought to decide. James Basnage, in his History of the Church, expressly says so: which I wonder he should do, without referring to some authority. The passage in Theodore, alleged by me elsewhere, is no direct or full proof; but I do not know of any clear evidence of it.

"The three points debated and determined there, as appears from all ecclesiastical historians,

and from the synodal epistle of the council itself, were the Arian controversy before mentioned, the time of keeping Easter, and the affair of Meletius in Egypt.

"There is nothing remaining of this Council, but the creed, the synodal epistle, and twenty canons: in which last there is no catalogue of the books of Scripture. But if the story of Paphnesteus, related by Socrates, and Sozomen, be true, it may thence be argued, that this council received the Epistle to the Hebrews.

"All the bishops present at the council did at last sign the creed, except Secundus, bishop of Ptolemais, Theonas of Marmaria, both in Egypt. Sozomen's account is, 'that at length they all in general decreed, that the Son was consubstantial to the Father. It was said, that there were seventeen who at first favored the doctrines of Arius; but at length most of these came over to the common opinion.' Socrates seems to say, that there were five who stood out to the last, and would not receive the consubstantial doctrine; namely, the two Egyptian bishops above named, Eusebius of Nicomedia, Theognis of Nice, and Maris of Chalcedon. But the truth is, that though these three last hesitated for a time, all subscribed in the end, except Secundus and Theonas. So Philostorgius says expressly, 'and to the like purpose, Theodoret; and it is manifest from the words of the council itself, in their synodal epistle, to be quoted presently.'

"The Synod excommunicated Arius, and those who agreed with him, and forbade his going to Alexandria, as Sozomen writes. He adds: 'The emperor banished Arius, and also published an edict, that Arius and his followers should be considered impious; that wherever any of his writings were found, they should be burned; and that if after this any were detected concealing his books, they should be liable to death.' Socrates speaking of the same edict says, one part of it was, that Arius and his followers should be called Porphyrians, as having deserved the same brand of infamy that had been affixed on Porphyry for writing against the Christian religion.

\* \* \* \* \*

"This council has received great commendations from many, both ancients and moderns. Athanasius, agreeably to the sense of many others in his own time, says, that one council was sufficient without any other. These Epiphanies reckoned to be the two great benefits which the Church received from Divine Providence by means of Constantine: that by calling the council of Nice, he procured a determination of faith against Arius, and a certain rule for keeping Easter.

"By moderns this is said to be not only the first Ecumenical council, but also the most celebrated council, since the time of the apostles. It is the most famous, and the most venerable of all councils: than which the church has nothing more illustrious.

\* \* \* \* \*

"Let us in the next place observe the several points brought before the council.

"One was the Meletian controversy or schism. Of which I intend not to give any further account than was done formerly. I only add, it seems to me that there could be no occasion to call a general council for the sake of it. It might have been determined by the Egyptian bishops, and their neighbors.

"Another point brought before them, and one occasion of their meeting, was the disagreement of the churches in several parts of the world about the time of keeping Easter: which the council now determined should be observed by all on the Sunday, which followed immediately after the 14th of the moon, that happened after the vernal equinox: which (equinox) happened that year on the 21st day of March.

\* \* \* \* \*

"But the principal determination of the Council of Nice relates to the Arian controversy.

"1.—And the first remark to be made here is, that their decisions had not the intended effect; peace and unity were not thereby restored to the churches. Of this we have full assurance from the two ecclesiastical historians Socrates and Sozomen. The first of which writes to this purpose:

"Eusebius Pamphilus says, that soon after the synod, the Egyptians quarreled among themselves; though he does not say why.—But as we have perceived by several letters, which the bishops wrote to one another after the council, the word consubstantial was agreeable to some. And while they indulged too curious inquiries about that expression, they raised an intestine war among themselves, which was, he said, to have been not unlike fighting in the dark: for neither side seemed to know why they reproached each other. But they who disliked the word consubstantial, supposed that they who approved of it, intended to advance the sentiments of Sabellius, or Montanus; and therefore charged them with blasphemy, as denying the existence of the Son of God. On the other hand, they who were for maintaining the term consubstantial, supposing their adversaries to introduce polytheism, charged them with a design to revive heathenism. Eustathius, bishop of Antioch, reproached Eusebius with corrupting the Nicene faith. Eusebius answers, that he does not at all depart from that faith, and accuseth Eustathius with introducing Sabellianism. By this means they were induced to write against each other, as enemies. And though both sides maintained, that the Son of God was a distinct person, and had a proper existence, and owned one God in three persons, they made a shift, one knows not well how, to differ with each other; nor could they live in peace and quietness." And to the like purpose Sozomen.

We have thus laid before our readers all that has been permitted to come down to us concerning the objects and actions of the Council of Nice, as collated by the learned and pious Dr. Lardner, in order to show that the facts have never been permitted to become known to modern Christians or to the world. Dr. Lardner very justly admits that it is preposterous to suppose that the Meletian controversy, or fixing the time of celebrating Easter, had anything especially to do with the convening of the Council of Nice, and that the determination of the Arian controversy was the great object for which that Council was called.

The question therefore comes up as to what the Arian controversy was; and Dr. Lardner cites the ecclesiastical histories of Socrates and Sozomen to show that it consisted simply of a dispute as to whether the word consubstantial

was or was not properly applicable to the relations of the bread and wine used in the Eucharistic ceremonial, to the body and blood of "the Son of God." The manifest disgust displayed by Dr. Lardner for the alleged action of the Council of Nice, shows how trivial a matter he considered this absurd point, as a ground for convening a general council. In view of these concessions on the part of so learned and critical a Christian writer as Dr. Lardner, we feel warranted in concluding that in its origin, what is called the Arian controversy, was something very different from what it became after the meeting of the Council of Nice. It is true that after the time of Arius, and the unrelenting and murderous decree against the concealing of his writings, and their universal destruction, his opponents and enemies narrowed it down to the doctrinal question which has been used to cover up and conceal the real question raised by Arius. It must never be forgotten that the Arian controversy began at Alexandria, in Egypt, in the early part of the fourth century, at a time when the learning of the world had met at that great literary centre, through the commercial intercourse between Europe and Asia by way of Alexandria. Prior to that time, while there is frequent and general mention of Kristos and the worship of that Hindoo deity throughout the provinces of the Roman Empire, by Jew as well as Gentile writers, there is no where to be found any authenticated mention of Jesus, Jesus Christ, Jesus of Nazareth, Jesus the Son of God, Jesus the Son of Mary, or any such person as the Christian's God. It was not until after the meeting of the Council of Nice, that the name of Jesus was given to the god, who up to that time had been known to the Armenians, the inhabitants of Asia Minor, and the Greeks as Kristos, and to the Latins as Christus. Why is the name Jesus coupled with Kristos or Christos, from that time forward? That is the question which the communication we are considering solves.

Eunomius, whose spirit purports to give that communication, was a most decided and persecuted Arian, who lived and adhered to the opinions of Arius, so ably and renownedly, shortly after the death of the latter, and must have known just what the difference between Arius and his enemies was. If the communication is authentic, we cannot see how its truthfulness can be questioned, for it is so entirely consistent with all the collateral facts. Is the communication authentic? If not, what is it? We positively know that neither the medium nor myself had any conscious agency in its production. The medium was, as we know, unconsciously entranced when it was given; and our own mind was so entirely occupied in recording the words as they fell from the medium's lips, as to have no time to think of anything else. The communication cannot be, possibly, otherwise than from some spirit intelligence. Was that spirit intelligence Eunomius? Why not? We can see no good reason to question that it is from him, and every reason to question that it came from some spirit personator of Eunomius. The spirit is entirely frank in admitting his folly in wasting his mortal life in a useless fight about ideal creeds; and says that his only consolation for that folly, as a spirit, is, that he was sincere in what he did. It is this spirit who says: "In my mortal contests and contentions with the bishops of my time, I have simply this to say, that we never fought about Jesus. The Arian and Athanasian controversy, was simply a fight over the Kristos of the East and the Hesus of the West. This was the real subject of controversy between Arius and Athanasius."

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"The second great divinity (of the Hindoos,) passed a life, according to the Indians, of a most extraordinary and incomprehensible nature. He was the son of Devvaci by Vasudeva; but his birth was concealed through fear of the tyrant Cansa, to whom it had been predicted, that a child born at that time in that family would destroy him: he was fostered, therefore, at Muthura by an honest herdsman, surnamed Ananda, or Happy, and his amiable wife Yasoda, who like another Pale, was constantly occupied in her pastures and her dairy.

"Both he and the three Ramas are described as youths of perfect beauty; but the princesses of Hindustan, as well as the damsels of Nanda's farm, were passionately in love with Krishna, who continued to this hour the darling God of the Indian women. The sect of Hindus, who adore him with enthusiasm, and almost exclusive devotion, have broached a doctrine, which they maintain with eagerness, and which seems general in these provinces (of India); that he was distinct from all the Avatars who had only an *anka*, or portion of his divinity; while Krishna was the person of Vishnu himself in a human form; hence they

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